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THE UNIVERSITY OF ALBERTA

A COMPARISON OF WORK VALUES ACROSS CHURCH GROUPS

BY

RUTH WINNIFRED BOWKER

A THESIS

SUBMITTED TO THE FACULTY OF GRADUATE STUDIES AND RESEARCH

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF

MASTER OF EDUCATION

IN

COUNSELLING PSYCHOLOGY

DEPARTMENT OF EDUCATIONAL PSYCHOLOGY

EDMONTON, ALBERTA

FALL 1987

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THE UNIVERSITY OF ALBERTA

FACULTY OF GRADUATE STUDIES AND RESEARCH

The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies and Research for acceptance, a thesis entitled A COMPARISON OF WORK VALUES ACROSS CHURCH GROUPS, submitted by Ruth Winnifred Bowker in partial fulfillment of the requirements for the degree of Master of Education in Counselling.

G.W. Fitzsimmons

Supervisor

.....

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Date: 14 August 1987

ABSTRACT

This study was designed to compare values of three church denominations. More specifically, the author wanted to compare the work values of the Christian and Missionary Alliance, the United Church of Canada and the Church of Jesus Christ of Latter Day Saints (Mormon). The Life Roles Inventory and a questionnaire on religious beliefs and actions were the instruments used.

Samples of convenience , 209 subjects in total, volunteered for the study. There were 73 Alliance lay people, 32 Alliance seminary students, 56 Mormon and 48 United. Four groups were therefore used in the comparison. It was hypothesized that there would be specific between-group differences, and profiles distinct from the norm group for the LRI. ANOVAs were used to test for differences between groups. Group variance from the national norms was analyzed by the use of t-tests. The findings of the study basically supported the hypotheses which were presented, although some were rejected.

Altruism was significantly higher for all four groups as compared to the norms ($p.< .001$ for Alliance, Mormon and Seminary, and .003 for United). There were also significant differences from the norm group in other areas. The value Personal Development, which was consistently ranked highest for all groups in the norm sample, was not ranked highest for the Alliance lay or the Alliance Seminary in this study. In the Salience inventory, Community Service was significantly higher than the national norms for most church groups in time presently spent (Participation) $p.<.01$, attitude towards (Commitment) $p.<.01$, and future involvement (Role Values) $p.<.01$ for all groups but Mormon $p.<.03$. Only the Mormon group was not higher for this area in actual time spent in Community Service ($p.=.09$).

Home and Family, in the Salience inventory, was predicted to be higher than national norms for the Mormon group in Participation, Commitment and Role Values.

It was however, higher only in Participation, or time presently spent with family ($p.<.011$).

In the Salience inventory, it was predicted that the four groups would be significantly lower than the national norms in Commitment and Role Values. This was confirmed ($p.<.05$), except for the Mormon group which was within the national norm range.

In the Values scale, the three values which make up the factor Economic Conditions (Economic Returns, Working Conditions and Cultural Identity) were predicted to be lower for the Alliance and Seminary than for the Mormon and United group. This between-group comparison using ANOVA was partially confirmed. The Mormon and United were higher than the Alliance lay group in the total factor. The Alliance seminary group however, was not lower in the value: Working Conditions.

This study affirms that there are distinct value profiles for some Protestant groups, and that these groups differ from the national norms in certain values and the relative importance of life roles.

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CHAPTER I

INTRODUCTION

Religion and Values

Several points which are germane to the discussion of values and religious groups will be discussed in this chapter. First a general discussion of values and religion; which includes a definition of religion, followed by a definition of values and work values. Other definitions will be provided in Appendix A. A major study of historical importance will be presented. Following this will be a summary of studies which show that church membership is still a strong force in our society. This will provide a rationale which leads to the statement of the problem. Last, the limitations and delimitations will be discussed and the study outlined.

Religion. Social institutions are often identified by the values which they hold. In fact Rokeach (1979), states that there is "reasonably good consensus among sociologists that the most distinctive property or defining characteristic of a social institution is its values" (p. 51). Religious groups are social institutions which are distinguished by distinct beliefs and traditions. Researchers have defined religion in various ways. Lenski (1961) stated that religion is a "system of beliefs about the nature of force(s) ultimately shaping man's destiny, and the practices associated therewith, shared by the members of a group".(p.298). It would seem however, that this definition is rather limiting in scope because of the reference to "forces shaping man's destiny". For the purposes of this thesis, religion will be defined as suggested by Bibby & Weaver (1985). They state that religion has been thought of as "systems of meaning that people can use to interpret existence". These systems of meaning may encompass a broad range of beliefs, and would usually include belief in a

higher power.

Values. Values have always been difficult to define. Rokeach (1968), considered a value to be a "personal disposition" (p.124), with a "strong motivational component as well as cognitive, affective and behavioural components. . . value is a determinant of attitudes as well as behaviour" (p. 157). The values which are the particular topic of the study are work values. Super (in Zytowski, 1970), stated that "traits, values and interests derive from needs" (p.189). This study, however, is considering an alternate idea to Super's. Since it is proposed that groups will have differing values, it follows that values must be derived from the enculturation process of the group and not from needs. Similarity is seen in the general clustering of values among persons of the same sex, the same age or similar socioeconomic levels, which leads to this socialization concept (Zytowski, 1970). It is therefore thought that group values are an entity which can be reasonably analyzed since values will be similar throughout. This study is concerned with between group value comparison of four Protestant groups, therefore it would seem that what will be revealed is differences in value structure which may be informed by more that a belief in the nature of deterministic forces.

Lenski's Study

Initial research in church group differences in values, attitudes and behaviour, was reported by Gerhard Lenski in his book, The religious factor. Lenski extensively questioned and interviewed four major religious groups: Jewish, Catholic, white Protestant and Negro Protestant. Questions as to the orthodoxy of religious belief were also part of the study. This study indicated that there were major differences between the four groups. Lenski reported that the four major socio-religious groups differed significantly from one another in regard to a wide range of phenomena

including economic, political, kinship, educational and scientific areas. Furthermore, he stated that these differences can't be explained in terms of the economic position of either the individuals involved or the groups (Lenski, 1961). Lenski also found in his research that religion predicted at least as well as social class. Since religion has been found to be such a powerful influence on the lives and actions of its members, it would seem appropriate to investigate differences further. Two factors are of significance for this study: there are discernible value and belief differences between church groups, and church influence may be increasing in our society.

Growth in Church Membership

Regardless of the popular notion that North American society is becoming "secularized", studies have indicated that membership is growing in some church groups. Bibby & Weaver (1985), report that 95% of Canadians retain the religious affiliation of their parents. In Canada, 40% claim a "commitment" to Christianity and although only half of these have a traditional commitment, Bibby states that all 40% have access to a well-defined meaning system. These authors go on to affirm that another 50% of the population claim Protestant or Roman Catholic affiliation and only 10% are what they call "nones", having no church affiliation. Those who are switching from one church to another are often joining the more conservative churches, while the liberal groups are losing members (Shepherd & Shepherd, 1984). Religion seems to be changing and the attitude towards it has changed. The ecumenical movement is gaining strength, and as Brown (1985) reports, surveys have shown an increasing support for the enthusiastic and conservative forms of religion. Bibby & Weaver add that because of the attractive features some established conservative church groups are adding to their programs, leaving the church has

become unnecessary. However, many people, rather than abandoning the church, are choosing "fragments" of christianity to satisfy their needs.

Since membership in some religious groups is growing and these groups do influence society indirectly (Heelas, 1985 in L. B. Brown, Lenski, 1961), it would seem that further study in this area is important for understanding changes in societal values. Brown (1985), states that the psychological traits and effects of the conservative church groups have not been well-documented. Researchers are urged by Radcliffe-Brown (in Heelas,1985), to investigate the effects of participation in a cult or church group. These effects are first on the individual, and then on society.

Statement of the Problem

In view of the fact that church groups seem to have values which are distinct from societal values, and perhaps from one another, each group should have a distinguishing profile. This study proposes to determine whether there are significant Work Value and Salience differences in two major comparisons. One will analyze variances from the national norms , and the other comparison will be between groups. Salience scores are concerned with Participation (time spent), Commitment (feelings about) and Role Values (future involvement) in five life roles: studying, working, comunity service, home and family and leisure. The Values, (listed in Appendix A) are concerned with work and can also be applied to general life values.

Limitations

1. Since the participants are mainly from Alberta generalizing may be done with caution, if at all.

2. There has been no attempt to delineate the direction of influence, this study is a comparison of work values of one group to another.

3. The groups were volunteers who received the questionnaire and inventory through a church. They are probably regular church-goers, this may also limit generalization.
4. This is a self-report, pencil and paper study, it therefore is a subjective measure, there is no observer measure of expressed values or behaviour and therefore no external validation.

Organization of the Study

This study is presented in the following way. Chapter two comprises a literature review which considers the history of values and religion and also a discussion of studies which relate to church group differences in altruism, interest in work and economic returns. This establishes a rationale for the ensuing research. Six hypotheses are then outlined.

Chapter three outlines the methodological approach, describes the sample and procedures used to obtain the sample. Research design and data analysis are also discussed.

In chapter four, the findings for each hypothesis are presented and a conclusion is reached regarding the acceptance or rejection of each. Supplementary findings are also presented in the form of illustrated tables.

Chapter five provides a discussion of the results of the study, graphs and implications for counselling and further research.

CHAPTER II

REVIEW OF THE LITERATURE

Introduction

The literature review is limited to three major areas of importance to this study: the history of the study of socio-religious differences, a rationale for studying Protestant denominational value variance and a presentation of studies which deal with differences between church-attenders and other groups. These differences will be in three specific areas: altruism and helping behaviour, achievement and the work ethic, and Mormon interest in family values.

The specific area of concern is the comparison of work values of these groups to each other and to the national norms. The test used is the Life Roles Inventory (LRI), combined with a questionnaire on religious beliefs and values. It is assumed that the four groups will differ from the national norms and from each other in specific work values.

Historical Perspectives

As has been previously stated, Bibby & Weaver (1985), define religions as distinct meaning systems. Although religions have been recognized as meaning systems, there has been historical debate as to the direction of the influence. Are religious groupings caused by the pressures of society or do religious groups and values influence society? There are various explanations and historical debates which relate to this rather circular argument. Durkheim originally proposed that social systems create needs in the personalities of participants which lead to specific beliefs and values (Greeley, 1963). In this case religion would be a dependent variable. However, Max Weber proposed that religion influences the personality of it's

members and the members then influence the organization of the social system. In this case religion is the independent variable. The influence may be reciprocal. The socioeceonomic system of a society may have some determining power, which Weber did not deny, but he also maintained that religion had a directive influence over its members. Tiryakian (1975), has proposed that the model which Weber presented is of the greatest heuristic worth in interpreting American society (1975). Since Canadian society is similar in many ways to American, for the purposes of this study, the Weberian model will provide a theoretical background. In other words, the values of religious groups will be considered to be an influence on society.

The study of religion and its influence on groups of people can be traced back to the early 1900's and the writings of Max Weber. Gerhard Lenski (1961), summarizes Weber's postulates in two main points. First he assumes that every major religious group develops its own distinct orientation toward all aspects of living, and that these orientations have a profound influence on the daily actions of its adherents and ultimately on society. Second, Weber assumes that these orientations are partly independent of the social situation of each group. As has been reported earlier, Lenski's research in 1961 confirmed that religion was at least as good a predictor as social class. Therefore religion could be considered a powerful force on the values of the individual and eventually society.

Rationale for Studying Protestant Group Differences

Greeley (1972), has stated that (North) America is a "denominational society". Religious membership is a factor in our self-identity. Membership in major church groups has been considered in research (Lenski, 1961), but perhaps the effects of membership in separate Protestant groups should also be studied in greater detail. Researchers have generally compared major denominational clusters such as the Jews, Catholics, and Protestants. The Protestant churches are often considered to be

one homogeneous group. This study proposes that there are significant differences between Protestant groups and that they are not totally similar in values. In research therefore, they should not be considered one group. Meredith (1968), states that studies must take into consideration denominational differences as well as the many changes which are taking place in organized religion. Bouma (1973), in an article which critiques religious research which has been done in the last twenty years, says that he questions the validity of classifying all Protestants as one group. He goes on to elaborate that there are significant differences among religious groups which are more narrowly defined, and these differences cannot be all explained by variance in religious belief. The cause of the differences is not known, but they are present. For the purposes of this study, three "Protestant" denominational groups were chosen which would represent a variance along a continuum of Exclusivist to Ecumenical

(Kelley in Spilka, Hood & Gorsuch, 1985, p. 241)

Black Muslims	Most exclusivist
Jehovah's Witnesses	
Orthodox Jews	
Churches of Christ	
Latter Day Saints (Mormon)	
Seventh Day Adventists	
Church of God	
Church of Christ, Scientist	
Southern Baptist Convention	
Lutheran Church, Missouri Synod	
American Lutheran Church	
Roman Catholic Church	
Conservative Jews	
Russian Orthodox	
Greek Orthodox	
Lutheran Church in America	
Southern Presbyterian Church	
Reformed Church in America	
Episcopal Church	
American Baptist Convention	
United Presbyterian Church	
United Methodist Church	
United Church of Christ	
Reform Jews	
Ethical Culture Society	
Unitarian Universalists	Ecumenical (least exclusivist)

The three groups which are included in the study are the Christian and Missionary Alliance (evangelical, probabaly ranking in the first six on the above list), the Latter Day Saints, and the United Church of Canada (Presbyterian-Methodist). These church groups will now be described in more detail.

Church Group Descriptions

Subjects for this study were drawn from three Protestant church denominations in Edmonton, Alberta and Regina, Saskatchewan. The three denominations which are included in the study are The Christian and Missionary Alliance (Alliance), the United Church of Canada (United) and the Church of Jesus Christ of the Latter Day Saints (Mormons). There are four groups in the study, however, since the Alliance seminary students were considered as a separate group in order to eliminate their statistical effect upon the Alliance lay group. As has been mentioned previously, these three groups vary on a scale of exclusivist to ecumenical, with the Alliance being the most exclusivist, and the United being the most ecumenical.

Mormon. The Mormon church in Alberta has a distinct history. Mann (1955), states that the Reorganized Church of Jesus Christ of Latter Day Saints is a group which came to Alberta in 1910, from Ontario. They had rejected such teachings as polygamy, celestial marriage, Adam-God worship, baptisms for the dead and the secret temple rites. Their beliefs include a salvation from death which is reserved for those who are obedient and righteous , that the atonement of Jesus is necessary but not sufficient for salvation and "exaltation", and that there is punishment only for those who are knowingly disobedient (Shepherd and Shepherd, 1984). The church leadership is said to be conservative and are mostly recruited from business and professional circles within the church. Like the fundamentalists, the leaders are against the Equal Rights Amendment, gay rights and abortion. They are

committed to missionary work , but it is said that they are more concerned with individual change than social change. Heaven is not considered to be a place of rest as is the typical christian view, but a place of continued work and effort. Shepherd and Shepherd also mention that action and concrete achievement are valued over abstract theorizing. As a group, the Mormon church is considered "one of the most financially sound religious organizations in the world". Though they differ on many theological points from basic Protestantism, the Mormon church has come to share a number of basic social orientations of Protestants.

Alliance. The Alliance church started in Alberta in 1922. Mann (1955), summarizes their beliefs as being a "tight ascetic code of morality and belief in the literal truth of the Bible, in the personal second coming of Christ, the existence of a fire and brimstone hell, and the necessity of a dramatic conversion experience"(p.27). They seem to be united by wide areas of theological agreement. The Alliance church has grown quickly, and Alberta has the strongest representation in Canada.

United. The United Church is the least exclusive of the three churches. Bibby (1985), affirms that the Roman Catholic, United and Anglican churches are part of the "religious establishment". Heaton (1986), presents data which puts United church membership at 15.6% of the Canadian population. Although this group is often considered to be the most modernistic in its theology, a church superintendent in 1955 said that the United Church in Alberta was perhaps more fundamentalist in belief than other groups. In fact, he felt that perhaps 80% of the members had fundamentalist theological beliefs (Mann, 1955). The United church was, however, the first to require a B. A. for pastors. Modernism appeared after 1920. Mann states that the Methodist dominated United church and others accepted the modern approach to orthodox christian doctrine. The change to modernism affected churches by taking emphasis from personal salvation and conversion to social problems and a social

salvation. It is reported that wherever it was taught it was coupled with a lessening of asceticism

Church Value Differences

Membership in a church group is considered to impose a set of values upon the individual. Bibby and Weaver(1985), state that a framework is formed which affects all aspects of life. For individuals who belong to various groups, "meaning systems may be incongruent with widely held values in modern societies such as individualism and freedom". These authors go on to emphasize that "Systems like Christianity can further be seen by many as incompatible with other prevalent values including pleasure, consumption and rational emipiricism". There may therefore be specific differences in value profiles between these Protestant groups. One value to be considered is altruism.

Altruism and helping behaviour. Studies indicate differences in groups of church members. One area to be considered is altruism and helping behaviour. Langford & Langford (1974), state that regardless of religious preference, those who attended church in the seven days previous to filling out a questionnaire were more likely than non- attenders to perceive themselves as taking action to help others. A similar finding was reported by Nelson and Dynes (1974). They also investigated church attendance, and concluded that regular attendance consistently predicted emergency helping behaviour. This emergency helping behaviour would differ from altruism as defined by the LRI since it included mainly giving of funds to disaster relief

Some say that religion's role is paradoxical (Allport,1954). It can lead to opposite types of behaviour. In the name of religion there has been persecution, discrimination and prejudice, and yet it is associated with the admirable traits of humanitarianism and moral commitment. Rokeach (1969), reported that those who

are most religious also show the least social compassion. But the work which Rokeach did was critiqued by Gorsuch (1984). He indicated that the measures of social compassion which were used by Rokeach entailed mainly social issues of the day, such as solving the problems of the poor or blacks. These issues may have been more acceptable to "liberal" churches who preach a "social gospel". Therefore Rokeach's work is seen to be discriminatory in a sense, and possibly not applicable across a Liberal-Conservative (or Ecumenical - Exclusivist) dimension of church membership. Allport (1966), while working on this problem of paradox in religious values and attitudes, developed a classification of different types of religious commitment which he calls extrinsic and intrinsic. The extrinsic type would lead to self-centred values, while the intrinsic type would be compassionate and helpful. Others have done further research into this area and have decided that it is not as simple a distinction as originally thought. Batson , Schoenrade & Pych (in L. B. Brown, 1985), indicate that people who are more involved in their religion seem to more strongly espouse values which involve curbing personal desire in order to benefit others and society at large. This would suggest that those who are more involved in church activities would be higher on the altruism scale on the LRI. It was also found in the same study that those who were high on an altruism scale were not always actually involved in helping others. This resulted in distinguishing two types of christian commitment, quest vs end. The quest types were those who rated high on altruism and also were actually involved in helping others when they needed help. These people, however, were not always actively involved in religious organizations. These studies indicate that membership in a church group will probably predict high altrusim and self-perceived altruism. There are questions, however as to whether the people who are high on altruism will always be involved in actual helping behaviour.

Achievement and the "work ethic". Another area which is dealt with in the literature is the question of achievement and motivation related to church membership. Weber is the person who originally formulated the idea of the Protestant work ethic. Historically, from its beginnings, Protestantism justified both individualism and capitalism (Tawney, 1926). Max Weber (1958), stressed that hard work and achievement were moral and spiritual imperatives. Although studies such as Lenski's (1961), found that the Protestant work ethic was supported, more recent studies have indicated that this is not the case. Weber wrote of the Protestant origins of modern capitalism. English and Germans saved money and worked harder and research confirmed this (McClelland, 1971). The seventeenth, eighteenth and nineteenth century business leaders were drawn from Protestants and not Catholics. Often leaders in business were from the Methodist and Quaker groups, which were seen as small and dissenting. McClelland found no consistent differences in achievement motivation when he compared Protestant and Catholic groups from the United States and Canada. He did find that minority groups having no connection to Christianity showed high levels of achievement motivation. For example the Jain's , a sect in India, had many businessmen and showed high achievement motivation. Greeley (1982), states that the Protestant ethic as Protestant may no longer exist. In fact Weber himself, although he felt that Protestantism was essential to the beginning of the capitalistic movement, said that the essential elements of the spirit of capitalism had lost their religious basis even by the time of Benjamin Franklin. In 1958, Weber stated that any relationship between religious beliefs and conduct in regard to the spirit of capitalism was generally absent and where it existed it seemed to be of the negative sort. In other words, the people who were filled with the spirit of capitalism were indifferent, if not hostile to the church. Ray (1982), affirms this proposal. In a study comparing Roman Catholic and Protestant differences, he found that unbelievers are

more achievement oriented. This was confirmed by Bouma (1975),who found no reliable indication of a relationship between religion and achievement orientation. It seems, therefore that although there could have originally been such a force as the Protestant ethic, which valued hard work and asceticism, this phenomenon may not be present in Protestant groups today. If it is, it may be in a somewhat modified form.

Asceticism. Asceticism is part of the Protestant ethic. It may be that only asceticim has been retained as part of the Protestant ethic and not the dedication to hard work. Blackwood (1979), reports that "work important" was not rated highest in a study which he carried out. The two most important values were pursuit of the dollar and shorter work hours. Spilka (1977), states that certain types of religious individuals may be lower on valuing economic returns. "Intrinsic committed" ought to value economic success less and humanistic goals more in working situations. A study by Rokeach (1969), found that church attenders were lower on such values as a comfortable life, an exciting life, freedom and pleasure. These value differences were confirmed for young students also. In a study comparing Public school and Christian school grade eight students in Edmonton in 1976, Tjart found that students in some schools with a christian orientation differ from their peers in the public schools by placing a higher value on religion and a lower value on material things. Bouma (1973), comments on the strong asceticism of Protestant groups. They feel that the poor can amass capital by reducing expenditures on vices and luxuries. It would therefore seem that in ascetic religious groups specifically, achievement may not be a strong value. Although it originally was a Protestant trait, as Weber writes, it had died out by the late nineteenth century. There may however be a strong acseticism left in the more conservative groups which could shows up in a lower valuing of economic returns.

Specific differences

Mormons, although not classifying themselves as Protestant (Shepherd and Shepherd, 1984), are generally considered to be part of the Protestant denominations. It has been observed that as a group, they are often prosperous.This prosperity could indicate a drive for achievement which may be linked to upbringing. Bouma reports on a study done in 1963 by Kunz in which he attempted to discover a link between specific parental discipline and high achievement . No significant Mormon vs non-Mormon differences were found however.

Mormons and the family. The Mormon group is often considered to place a greater emphasis on family involvement. Shepherd and Shepherd, analyzed themes which were given at conferences of the Mormon church. They found that few other admonitions have been given more emphasis recently by the church than the need to strengthen family unity. Joseph Fielding Smith was quoted in the forementioned book as saying that the family is the "most important organization in time or eternity". He says that the main purpose is to create "eternal family units". Therefore the family is seen to be more than an earthly organism, it is considered to be eternal. It has been said that the promotion of family concerns is a fixture of the Mormon public image, and being eminently respectable, it has helped to change the perceived image of the church (Shepherd & Shepherd, 1984). The Mormon church promotes family activities to the extent that members are encouraged to have a "family home evening". At this time, no church meetings are scheduled, so that time can be spent together as a family. Family values and participation would therefore seem to be more important to the Mormon group.

This discussion suggests several hypotheses.

Hypotheses

The basic hypothesis has three parts. Part one; there will be differences in rank order. Part two; there will be significant differences between these groups and national norms for the Life Roles Inventory (p. 19 describes LRI). Part three; the groups will significantly differ from one another on specific values (Appendix A provides definitions). These basic hypotheses suggest six specific hypotheses.

Part one: Hypothesis 1

Personal Development will be the highest ranked value for the four groups

Part two: Hypothesis 2

The value Altruism will be significantly higher than national norms for the four groups.

Hypothesis 3

In the Salience inventory, Community Service will be significantly higher than norms for all groups in Participation (time), Commitment (feelings) & Role Values (future).

Hypothesis 4

Home and Family will be higher than the national norms for the Mormon group in Participation, Commitment and Role Values.

Hypothesis 5

In Salience mean scores for Working, the four groups will be significantly lower than the national norms in Participation and Commitment.

Part three: Hypothesis 6

Three values making up the factor Economic Conditions (Economic Returns, Work Conditions,Cultural Identity), will be higher for Mormons &United than Alliance &Seminary.

CHAPTER III

DESIGN AND PROCEDURE

In this chapter, the research design and procedure are discussed in terms of selection of the sample, data collection, pertinent information about the LRI and questionnaire, and data analysis.

Selection of the Denominations

Samples of convenience were used in this study. The three denominations represent a cross-section of Protestant churches. They cover a spectrum from liberal to conservative, or as Kelley (1972), has proposed; ecumenical to exclusivist

Selection of the Churches.

Socioeconomic factors, age and educational level were taken into account when selecting churches. In order to control for socioeconomic factors, the churches were chosen to represent a cross-section of areas of Edmonton for all three denominations. It was decided that the Mormon Training Institute would be approached because they serve a cross-section of members from throughout the city of Edmonton. The institute also has a good representation of age levels. A sophomore class from the Canadian Bible College in Regina (Alliance) was also contacted. They were included in the Alliance sample in order to obtain a younger student component similar to the Mormon sample. The United church group did not have as large a student component. The Seminary group was originally included in the Alliance sample,but in order to eliminate possible effects of a higher educational

level and occupational preferences, it was decided they should be treated as a separate group in the statistical analyses

Research Design

The research design was a contrast of the Work Values and Salience scores of four church groups to each other and to the national norms.

Data Collection

The Canadian Bible College was contacted through two professors in the summer of 1986. The churches were contacted through the pastors. They were initially given a phone call, and then visited. A description of the research was given verbally to each pastor They then announced the study from the pulpit, and/or described it in the church bulletin. In one case the author met with a church board (Norwood United), in order to explain the study. The inventories, questionnaires and an explanatory letter, were left at the back of the church for volunteers to pick up and complete. The completed forms were then returned to the church. At the Mormon Training Institute, the contact was the president. The study was explained, the packages given to him and then distributed to classes at the Institute with an attached explanatory letter (Appendix B). The completed questionnaires were then picked up from the institute. The Seminary students were approached through a psychology professor. An instructor agreed to administer the packages during a scheduled class. For the sophomore students at Canadian Bible College, which were part (17) of the Alliance sample, a card was attached, which was signed and turned in when the questionnaire and inventory were completed. Follow-up letters were then sent to each student who had not completed the forms. This procedure was carried out with this group, because they were the only respondents that could provide a total class list.

The professor for the Seminary group however, indicated that they would rather have a class as a whole respond to the study, and not deal with follow-up letters.

Response Rate.

The return rate of completed data varied. Although the sophomore students received follow-up letters, their return rate was the lowest at 20%. That reduced the total rate of the Alliance group from 63% to 47%. The reason for this could have been that the students had already filled out several questionnaires for other research which had been carried out during the school year. The Mormon return rate of completed data was 51%, although 22 of the 56 respondents did not fill in the religious beliefs questionnaire. The lowest rate of return was the United church (31%). The Seminary returned all 50 questionnaires, with 32 completed.

Instruments

A work values inventory and a questionnaire were used to examine the hypotheses. These are the Life Roles Inventory and a questionnaire on religious beliefs, church attendance and attitudes to child rearing which was adapted from Lenski's (1961) study.

LRI description. The Life Roles Inventory was used to determine which work values were important to the respondents and also to identify the degreee of participation, commitment and role value assigned to five major life roles. Questions regarding demographic data were also included in the LRI. The LRI is a self-administered vocational inventory with two major sections: a values inventory which measures the importance of specific values, and a salience inventory which measures the importance of several roles. The time needed to complete the inventory is approximately 45 minutes. In Part One (Values), respondents are asked to show the

degree of importance they assign to 100 statements on a 4 point Likert-type scale. Each of the statements is part of one of 20 value scales (e.g., achievement, altruism, autonomy, personal development etc.). The definition of each of these values are included in Appendix A, and sample items are in Appendix C.

In Part 2 (Salience) , the respondent answers a four point scale on five key activities. These are: studying, working, community service, home/family and leisure. The first two parts deal with participation and commitment. Specifically, this refers to the amount of time spent in the five previous activities, and feelings about them. The section on Role Values refers to the future, and requires the respondent to complete 14 questions related to each of the key activities. (A "not applicable" category is also available.)

Part 3 deals with demographic data: age, sex, marital, educational and employment status. (This is included only on the research form of the LRI.)

LRI norming and reliabilities. The LRI was normed on 5160 English-speaking adults across Canada. The coefficient alpha internal consistency reliabilities for Values range from 0.67 to 0.88 with a median of 0.80 for adults. Internal consistency coefficients for Participation have a range of 0.85 to 0.95, for Commitment, 0.89 to 0.95 and for Role Values the range is 0.87 to 0.90. In the national norming sample, Personal Development was rated the highest by all groups.

Questionnaire Description

The questionnaire is based on information requested in Lenski's (1961) study. It is intended to be a descriptive measure. Religious beliefs and parental values in rearing children are also explored. The questionnaire is included in the Appendix D.

Treatment of the Data

The data from the completed questionnaires was examined for completeness, scored and stored for computer analysis.

Data Analysis

In order to determine value and salience differences between the four groups, a one-way analysis of variance and the Scheffé test (Nunnally, 1975), were applied to the data from the LRI. A significance level of .05 was used. Comparison of the four groups to the national norms for the LRI was done by using t-tests, with each group as a sample mean and the norm data as a population mean.

CHAPTER IV

ANALYSIS OF THE DATA

Chapter four basically constitutes a description of the sample, a restatement of the hypotheses presented in Chapter two, and a presentation of related findings and conclusions. Supplementary results are also included.

Church Groups Description

Subjects for this study were drawn from the three church groups which were described in chapter two. They are the United, Alliance and Mormon. The Alliance seminary students are considered a separate group. There are therefore four groups in the statistical analysis. 209 subjects participated altogether, with 48 United, 73 Alliance, 56 Mormon and 32 Alliance Seminary students (hereafter called Seminary).

Church Group Demographics

The total sample originated from a variety of communities in Edmonton, Sherwood Park and Regina, Saskatchewan. The Alliance sample was drawn from three churches and a college group. Beulah Alliance is a large downtown church whose members live throughout Edmonton, many in the west end. Beverly Alliance also participated. This church is located in north-east of Edmonton, and draws from a middle working class community. The college portion (17) of the Alliance sample (73) were sophomores from the Canadian Bible College in Regina, Saskatchewan.

The United sample was from six churches in Edmonton and Sherwood Park. Norwood United is located in the north-east of Edmonton and consists of an older

membership, many retired. St. Paul's United church is near the University in an established middle class community, while St. Andrews and Trinity United are located in the west end. The two west-end churches draw from middle to lower middle class areas. McDougall United is downtown, and the participants were young singles. Sherwood Park United has members which are drawn from the same area as the Sherwood Park Alliance church. The Alliance church, however is much larger.

The Mormon Training Institute, located near the University, provided the Mormon sample. It draws from the whole city, and includes all ages of people. There are university students, as well as older persons who are taking classes at the training centre.

TABLE 1 CHURCHES: NEIGHBORHOODS AND NUMBERS

CHURCHES		Communities	Numbers
United			
	McDougall	downtown	5
	Norwood	north-east	9
	Sherwood Park	Sherwood Park	12
	St. Andrews	west-end	6
	St. Paul's	University area	5
	Trinity	west-end	11
		TOTAL	48
Alliance			
	Beulah	downtown & west-end	22
	Beverly	north-east	16
	Canadian Bible College	mixed	17
	Sherwood Park	Sherwood Park	18
		TOTAL	73
Mormon			
	Mormon Training Institute	mixed	56
		TOTAL	56
Seminary			
	Canadian Theological College	mixed	32
		TOTAL	32
GRAND TOTAL		209	

Respondents: Demographics

Demographic data for the samples is presented in Table 2. The mean age of the United group is 46 with a median of 43. The Alliance mean age is 39 with a median of 39 and the Mormon group has a mean age of 32 with a median of 23. The Seminary group, the youngest, have a mean age of 29 with a median of 28. The mean educational level of all groups was in the range of 9-13 years of education successfully completed. The percentage of males in each group was varied. United 23%, Alliance 50%, Mormon 23% and Seminary 75%.

TABLE 2 DEMOGRAPHIC DATA: NUMBER AND PERCENT (rounded)

	United	Alliance	Mormon	Seminary
Sex				
Male	23%(10)	50%(35)	23%(11)	75%(24)
Female	77%(34)	50%(35)	77%(37)	25%(8)
Educational level				
up to 8 years	-----	6%(4)	------	9%(3)
9-11 years	13%(6)	7%(5)	20%(11)	3%(1)
12-13 years	25%(12)	32%(23)	36%(20)	3%(1)
14-16 years	46%(22)	39%(28)	39%(22)	13%(4)
17 or more	17%(8)	14%(10)	2%(1)	47%(15)
No response	------	4%(10)	2%(1)	25%(8)
Marital Status				
Never married	15%(7)	25%(18)	43%(24)	28%(9)
Now married	69%(33)	69%(50)	30%(17)	40%(13)
No longer married	17%(8)	45(3)	23%(13)	6%(2)
No response	------	3%(2)	4%(2)	25%(8)
Citizenship status				
Immigrant	10%(5)	7%(5)	20%(11)	19%(5)
Indian or Inuit (native)	------	4%(3)	5%(3)	------
Employment type				
Professional	21%(10)	45%(33)	30%(17)	47%(15)
Clerical and sales	7%(8)	18%(13)	13%(7)	------
Skilled	31%(15)	19%(14)	36%(20)	3%(1)
Semi-skilled	6%(3)	10%(7)	9%(5)	3%(1)
No response	25%(12)	8%(6)	13%(7)	40%(13)
Full-time occupation				
Employed	39%(19)	52%(38)	18%(10)	3%(1)
Student	6%(3)	23%(17)	53%(30)	69%(22)
Unemployed	------	------	------	------
Homemaker	38%(22)	18%(13)	20%(11)	------
None of these	17%(8)	3%(2)	4%(2)	28%(9)

The percentage of persons in skilled occupations was higher for the United (31 %) and the Mormon (36%). The Alliance and Seminary samples, however, were higher in professional employment, with 45% and 47% respectively. Most respondents were from Alberta: United (100%), Alliance (80%) and Mormon (!00%). The Seminary was the exception, with students from most Canadian provinces and some states, all residing in Saskatchewan at the time of the study. Immigrants comprised a

portion each sample: United (11%), Alliance (8%), Mormon (20%) and Seminary (19%).

Church Group Beliefs

Each of these groups can be further described by the religious beliefs and attitudes which they hold. The questionnaire was considered to be a measure of the orthodoxy of religious beliefs from questions 1 through 11. Questions 12 through 14 concern child rearing attitudes and question 15, frequency of church attendance. The respondents answered a Likert-type five point scale which ranged from *very similar to my belief*, to *not similar to my belief*. Question 15 is regarding frequency of church attendance. The results are in Table 3. Only two questions were reverse scored (3,11). The *very similar to my beliefs* and *similar to my beliefs* were considered to be "yes" scores, the middle undecided and the last two "no". In considering the "yes" scores, it can be seen that the United is lower on all of the first 11 statements (excepting for two) than the other three groups. Number 2, "I believe that Jesus was God's only Son" and number 9, "I believe that people will be judged on the basis of the lives they have led" were lower for the Mormon and Alliance respectively. It was pointed out by two leaders of the Mormon church, however that question #2 was not worded in accordance with Mormon belief, and could be interpreted in differing ways. Mormon belief encompasses both Jesus and human beings as Sons of God. The Alliance group and the Seminary group were in 100% agreement on five separate statements, while the Mormon group were in total agreement four times. The United church seems to encompass a greater variety of religious belief, since as a group they were never in 100% agreement. It follows, therefore that they rank more towards the ecumenical position than the exclusivist. The Mormon and Alliance groups seem to be more cohesive in beliefs.

Attitudes towards rearing of children also differ. The United and Mormon groups had 61% and 63% agreement that teaching a child to think for himself was most important.

TABLE 3
QUESTIONNAIRE DATA
(in rounded percentages)

	United	Alliance	Mormon	Seminary
#1 There is a God				
no	2%	------	------	------
yes	98%	100%	100%	100%
#2 Jesus God's Son				
no	9%	2%	32%	------
undecided	15%	------	3%	------
yes	76%	98%	66%	------
#3 Jesus good man				
yes	9%	------	5%	------
undecided	18%	------	------	------
no	73%	100%	95%	100%
#4 God answer prayer				
no	7%	------	------	4%
undecided	13%	3%	------	------
yes	80%	97%	100%	96%
#5 God wants prayer				
no	4%	------	------	------
undecided	15%	3%	------	------
yes	80%	97%	100%	100%
#6 Life after death				
no	4%	------	------	------
undecided	4%	------	------	------
yes	92%	100%	100%	100%
#7 Judged next life				
no	47%	------	5%	4%
undecided	22%	------	8%	------
yes	31%	100%	89%	96%
#8 Judged on belief				
no	33%	10%	11%	7%
undecided	33%	4%	26%	7%
yes	33%	85%	63%	86%
#9 Judged on lives				
no	9%	37%	3%	25%
undecided	20%	15%	3%	7%
yes	71%	48%	95%	68%
#10 Bible all true				
no	22%	------	5%	4%
undecided	33%	------	16%	------
yes	46%	100%	79%	96%

#11 Bible not God's				
yes	2%	2%	3%	------
undecided	22%	------	------	4%
no	76%	98%	97%	96%
#12 Children think				
no	11%	32%	13%	25%
undecided	28%	44%	24%	50%
yes	61%	24%	63%	25%
#13 Children obey				
no	44%	9%	3%	4%
undecided	30%	19%	29%	21%
yes	26%	72%	68%	75%
#14 Children help				
no	7%	10%	------	4%
undecided	20%	24%	18%	33%
yes	74%	66%	82%	63%
#15 Attendance				
once a week	44%	89%	87%	93%
2 or 3 a month	47%	1%	5%	------
once a month	2%	1%	------	------
few yearly	7%	12%	8%	7%

The Alliance and Seminary, however, were highest on teaching a child to obey (72% and 75% respectively). Church attendance also varied. The Mormon (87%) and Alliance (89%) groups attended once a week, while the United had only 44% attending once weekly. Another 47% of the United attended two or three times a month.

It is therefore evident that there are differences in beliefs, behaviour and attitudes among these three denominations. It is not known whether these variations in belief contribute to group differences, but they have been included here as a descriptive factor.

Statistical Analysis of the Data

In order to discover if there were differences between each group and the national norms, the means of each group were compared to the national norm means by the use of t-tests. The groups were also compared to each other so that possible

significant between-group differences could be detected on each of the twenty values and fifteen salience means. A one-way analysis of variance and the Scheffé test were used for this comparison. Table 4 shows the results of t-tests and comparison of the twenty group means to the national norms. Table 5 deals with t-tests applied to the Salience means and national norm means. Tables 6 and 7 detail the results of the one-way analysis of variance and Scheffé test used to confirm significant between-group differences on the twenty value and fifteen Salience means. Tables 8-11 illustrate supplementary findings. (Tables 4-7 are in Appendix E along with full analysis of variance tables.)

Hypotheses

In the following discussion, the six hypotheses will be dealt with in three parts;. first, Part One presents one hypothesis which deals with the rank order of Personal Development as compared to the national norms. Then, Part Two encompasses four hypotheses which deal with group mean and national norm differences. Part Three presents one hypothesis which deals with between-group differences. After the presentation and discussion of the selected hypotheses, supplementary findings will be presented.

PART ONE: HYPOTHESIS 1

Personal development will be the highest ranked work value for the four groups: 1.1 (United), 1.2 (Alliance), 1.3 (Mormon), and 1.4 (Seminary).

TABLE 4a The Four Highest Ranked Work Values by Group

		Means	
1.1	United		
	Personal Development	17.40	
	Altruism	17.24	
	Social Relations		17.00
	Ability Utilization	16.50	
1.2	Alliance		
	Altruism	17.18	
	Personal Development	16.67	
	Ability Utilization	15.80	
	Social Relations		15.51
1.3	Mormon		
	Personal Development	18.28	
	Altruism	17.73	
	Ability Utilization	17.40	
	Social Relations		17.19
1.4	Seminary		
	Altruism	18.53	
	Personal Development	17.47	
	Social Relations		16.94
	Ability Utilization	16.80	
	National Norms (English-speaking adults)		
	Personal Development	17.71	
	Achievement	17.03	
	Ability Utilization	17.00	
	Social Relations		16.41

Table 4a is from Table 4 in Appendix E

Findings

Personal development is ranked highest for the United and the Mormon sample. The Alliance and Seminary groups rank Altruism highest as a work value, with Personal Development second.

Conclusion

The ranked means indicate that hypothesis 1.1 and 1.3, that the United and Mormon groups will rank Personal Development highest, must be accepted.

Hypotheses 1.2 and 1.4, that the Alliance and Seminary will rank Personal Development highest, will be rejected.

PART TWO: HYPOTHESIS 2

Altruism will be significantly higher than national norms for the four church groups.

TABLE 4b Altruism

	15.95 national mean	Group mean	t	probability
1		17.24	3.114	0.003
2		17.18	4.20	0.0001
3		17.73	5.76	0.00
4		18.53	7.08	0.00

Note: 1 United 2 Alliance 3 Mormon 4 Seminary
Table 4b is from Table 4 in Appendix E

Findings

In Table 4b the results of the t-test on the four group means and the national mean are presented. The t-test confirmed that there were significant differences between each group and the national norm.

Conclusion

On the basis of this analysis hypothesis 2 must be accepted.

PART TWO: HYPOTHESIS 3

Community Service will be significantly higher than the national norms in:

3.1 Participation
- 3.1.1 United
- 3.1.2 Alliance
- 3.1.3 Mormon
- 3.1.4 Seminary

3.2 Commitment
- 3.2.1 United
- 3.2.2 Alliance
- 3.2.3 Mormon
- 3.2.4 Seminary

3.3 Role Values
- 3.3.1 United
- 3.3.2 Alliance
- 3.3.3 Mormon
- 3.3.4 Seminary

TABLE 5a Salience: Participation, Commitment and Role Values

COMMUNITY SERVICE			
Participation			
national norm mean 18.76	group mean	t	Probability
1	23.38	6.18	0.00
2	21.69	3.36	0.0013
3	20.79	1.74	0.09
4	24.09	4.23	0.0002
Commitment			
national norm mean 23.01			
1	29.10	5.03	0.00
2	27.01	4.21	0.0001
3	27.75	3.48	0.001
4	29.19	4.94	0.00
Role Values			
national norm mean 31.44			
1	37.57	3.27	0.002
2	35.15	3.19	0.002
3	35.23	2.17	0.03
4	38.15	3.77	0.0007

Note: 1 United 2 Alliance 3 Mormon 4 Seminary
Table 5a is from Table 5 in Appendix E

Findings

As Table 5a illustrates there was a significant difference for all groups in Community Service, except for one. The Mormon group did not differ significantly from the national norms in Participation, which is present time involvement in community work. The Seminary was significantly higher ($p < .001$) in Participation, Commitment and Role Values. The other groups varied in significance. The United group differed significantly from national norms in Participation, Commitment ($p.<.001$) and Role Values ($p.<.01$). The Mormon group was significantly different from norms in two areas, Commitment ($p.<.001$) and Role Values ($p.<.05$). The

Alliance group differed significantly in all three areas, Participation, Role Values ($p.<.01$) and Commitment ($p.<.001$).

Conclusion

Statistical analysis of the data confirmed that the United, Alliance and Seminary groups are higher than the norms in Community Service. The Mormon group is also significantly higher in Commitment and Role Values, but not significantly different in Participation. Hypothesis 3.1.3 must be rejected, and the others (3.1.1-3.3.4), accepted.

PART TWO: HYPOTHESIS 4

Home and Familiy will be significantly higher than the national norms for the Mormon group in:

4.1 Participation

4.2 Commitment

4.3 Role Values

Table 5b Salience: Participation, Commitment and Role Values

HOME AND FAMILY	group mean	t	probability
Participation national norm mean 28.51	31.11	2.65	0.011*
Commitment national norm mean 35.47	37.02	1.97	0.054
Role Values national norm mean 45.95	47.53	1.09	0.28

Table 5b is from Table 5 in Appendix E

Findings

Table 5b presents the results of the t-tests performed on the means for the Mormon and the national norm group. The test confirmed only part of the hypothesis. The Mormon group was significantly higher ($p.<.05$) than the national norms in time presently spent with home and family. They were not significantly higher in Commitment or Role Values, although in Commitment they approached significance ($p.=.054$).

Conclusion

On the basis of this analysis hypothesis 3.1 must be accepted and hypothesis 3.2 and 3.3 rejected.

PART TWO: HYPOTHESIS 5

When comparing Salience mean scores for Working, the four groups will be significantly lower than the national norms in Participation and Commitment.

TABLE 5c Salience t-tests for Working: Participation and Commitment

WORKING	national mean	group mean	probability	
5.1.1 Participation	29.46	24.65	United	***
5.1.2		25.81	Alliance	***
5.1.3		25.32	Mormon	***
5.1.4		26.50	Seminary	*
5.2.1 Commitment	34.13	28.58	United	*
5.2.2		29.43	Alliance	***
5.2.3		32.30	Mormon	
5.2.4		31.78	Seminary	*

* p.<.05 **p.<.01 ***p.<.001
Table 5c is from Table 5 in Appendix E

Findings

Table 5c presents the results of the t-tests performed on the group mean and national norm mean.for each score. Hypothesis 5.1.1, 5.1.2, 5.1.3, 5.1.4, 5.2.1, 5.2.2, and 5.2.4, were supported. The four groups are significantly lower than national norms in time spent working. The United, Alliance and Seminary groups were also significantly lower in Commitment to work. The Mormon group, however, was not significantly lower than national norms in Commitment to work

Conclusion

On the basis of this analysis, hypotheses 5.1.1, 5.1.2, 5.1.3 , 5.1.4, 5.2.1, 5.2.2, and 5.2.4 must be accepted and hypothesis 5.2.3. rejected.

PART THREE: HYPOTHESIS 6

The three values which make up the factor Economic Conditions on the LRI values section (Economic Returns, Work Conditions and Cultural Identity), will be significantly higher for the Mormons and United than for the Alliance and Seminary.

TABLE 6a Economic Conditions: ANOVAs

Group means		F ratio	Significant differences	
6.1	Economic returns			
	1	3.01	14.23***	3>4,1>4,3>2,1>2
	2	2.65		
	3	3.08		
	4	2.28		
6.2	Work Conditions			
	1	2.88	4.12***	1>2,3>2
	2	2.55		
	3	2.86		
	4	2.65		
6.3	Cultural Identity			
	1	2.81	8.46***	3>4,1>4,3>2,1>2
	2	2.46		
	3	2.88		
	4	2.43		

Note: 1 United 2 Alliance 3 Mormon 4 Seminary
Table 6a is from Table 6 in Appendix E ***p.<.001

Findings

Table 6a illustrates the results obtained when a one-way analysis of variance was applied to the four group means. A Sheffe test was used to verify the significant between-group differences. Hypothesis 6.1 and 6.3 were fully supported, hypothesis 6.2 was partially supported. The United and Mormon groups are significantly higher than the Alliance in all three factors. They are also significantly

higher than the Seminary in Economic Returns and Cultural Identity. The United and Mormon are not higher than the Seminary in Working Conditions.

Conclusion

On the basis of the analysis, hypothesis 6.1 and 6.3 must be accepted and hypothesis 6.2 rejected

Supplementary Findings

There are two main areas of comparison that will be considered in this section. The first is the between-group comparison using a one-way analysis of variance. The second is the t-test results contrasting each group to the national norm means.

Between Group Differences

Table 6 presents all the data for the one-way analysis of variance comparisons which were done between the four groups. The following table (8), illustrates this. All differences are at least p.<.01 level of significance.

Example: Mormon indicates Mormon significantly higher than Alliance.
Alliance

TABLE 8 Supplementary findings: Values ANOVAs

Significant Differences		
Ability Utilization	Mormon Alliance	***
Achievement	Mormon Alliance, Mormon United	***
Advancement	Mormon Alliance, Mormon Seminary	***
Aesthetics	Mormon Alliance, United Alliance	***
Altruism	no	
Authority	no	
Autonomy	Mormon Alliance, United Alliance	***
Creativity	Seminary Alliance	**
Life Style	United Alliance, United Seminary, Mormon Alliance, Mormon Seminary	***

Personal Development			Mormon Alliance	***
Physical Activity			no	
Prestige			United Alliance	**
Risk	Seminary Alliance	Seminary Mormon	Seminary United	***
Social Interaction		Seminary Alliance	Seminary United	***
Social Relations		Mormon Alliance	United Alliance	***
Variety		Seminary Alliance	Mormon Alliance	**
Physical Prowess			no	

*p.<.05 **p.<.01 ***p.<.001

There are also significant differences in salience scores between some groups which have not been discussed. These will be illustrated in Table 9. The original data is presented in Table 7.

TABLE 9 Supplementary Findings: Salience ANOVAs

Participation	Significant differences	
Studying	Seminary Seminary Mormon Mormon United Alliance United Alliance	***
Working	no	
Community Service	no	
Home and Family	no	
Leisure Activities	Mormon Alliance	**
Commitment		
Studying	Seminary United Seminary Alliance Mormon United Mormon Alliance	***
Working	no	
Community Service	no	
Home and Family	no	
Leisure Activities	Mormon Seminary Seminary Alliance	***

Role Values		
Studying	Seminary United > Seminary Alliance United > Mormon Alliance United > Alliance United	***
Working	Seminary United > Mormon United	***
Community Service	no	
Home and Family	Mormon > Alliance	**
Leisure Activities	Mormon > Alliance	*

*p.<05 **p.<.01 ***p.<.001

There are also significant differences between individual groups and the national norms. T-tests were performed on these pairs of means in order to discover the differences. Those which have not been discussed in the previous hypotheses are presented in the following table (10).

TABLE 10 Supplementary Findings: Values t-tests

Work Value	national mean	Group mean	significance	
Ability Utilization	17.00	15.80	Alliance***	-
Achievement	17.03	15.60	United***	-
		15.40	Alliance***	-
		16.20	Seminary*	-
Advancement	14.66	12.48	United***	-
		11.39	Alliance***	-
		11.81	Seminary***	-
Aesthetics	13.60	15.14	United***	+
		15.96	Mormon***	+
Altruism	15.95	17.24	United**	+
		17.18	Alliance***	+
		17.73	Mormon***	+
		18.53	Seminary***	+
Authority	14.54	13.55	United*	-
		12.78	Alliance**	-
Autonomy	16.17	15.35	United*	-
		13.22	Alliance***	-
		14.59	Seminary*	-
Creativity	14.84	13.64	United*	-
		12.14	Alliance***	-
		13.39	Mormon***	-
Lifestyle	14.32	10.54	Alliance***	-
		11.47	Seminary***	-

Personal Development	17.71	16.67	Alliance***	-
		18.21	Mormon*	+
Physical Activity	14.04	no significant differences		
Prestige	15.63	14.33	United*	-
		12.71	Alliance***	-
		14.14	Mormon***	-
		13.13	Seminary***	-
Risk	9.76	8.51	United*	-
		8.34	Alliance***	-
		8.69	Mormon*	-
		12.03	Seminary**	+
Social Interaction	13.41	16.06	Seminary***	+
Social Relations	16.41	15.51	Alliance**	-
		17.19	Mormon**	+
Variety	13.64	12.74	United*	-
		11.43	Alliance***	-
		12.95	Mormon*	-
Physical Prowess	8.85	10.44	Mormon***	+
		10.75	Seminary**	+

* p.<.05, **p.<.01, ***p.<.001. +=positive difference -=negative

There are also significant differences between individual groups and the national norms in the Salience scales. The following table illustrates these differences.

TABLE 11 Supplementary Findings Salience: t-tests

Participation				
Studying	23.95	25.71	Alliance*	+
		29.05	Mormon***	+
		33.25	Seminary***	+
Home and Family	28.51	31.11	Mormon*	+
Leisure Activities	26.85	24.94	United*	-
		23.43	Alliance***	-
Commitment				
Studying	25.93	31.64	Mormon*	+
		33.53	Seminary*	+
Home and Family				
Leisure Activities	28.84	25.96	United*	-
		24.64	Alliance***	-
		24.50	Seminary**	-
Role Values				
Studying	34.68	29.52	United**	-
		36.98	Alliance*	+
		39.23	Mormon**	+
		43.01	Seminary***	+
Working	44.18	34.01	United***	-
		40.05	Alliance***	-
Home and Family				
Leisure Activities	40.05	35.32	United**	-
		34.39	Alliance***	-
		35.88	Seminary*	-

* p.<.05 **p.<.01 ***p.<.001 +=positive differences -=negative

Conclusions

In summary, some hypotheses were accepted and others were rejected. Hypothesis 1.1 and 1.3; that Personal Development will be the highest ranked value for the United and Seminary was accepted. Hypothesis 1.2 and 1.4 ; that the Alliance and Seminary would rank Personal Development highest were rejected. Hypothesis 2; that Altruism will be significantly higher than the national norms for all four groups was accepted. Hypothesis 3; that the Community Service mean will be significantly higher than national norms for all four groups was supported except for hypothesis 3.1.3 (that the Mormon group will be significantly higher in Participation in Community Service). Hypothesis 4; that Home and Family will be significantly higher for the Mormon group in Participation, Commitment and Role Values was only partially supported. 4.1; which deals with Participation in Home and Family Activities was supported, while 4.2 (Commitment) and 4.3 (Role Values) were rejected. Hypothesis 5; that Participation and Commitment to Working will be significantly lower for all four groups was partially supported. The United, Alliance, Mormon and Seminary groups were all significantly lower in Participation in Work. All groups (excluding the Mormons), were significantly lower in Commitment to work. Therefore hypotheses 5.1.1, 5.1.2, 5.1.3, 5.1.4, 5.2.1, .5.2.2, and 5.2.4 were accepted. Hypothesis 5.2.3, however, was rejected. Hypothesis 6; that the three values which make up Economic Conditions will be significantly higher for the Mormons and United than for the Alliance and Seminary was also partially supported. The Alliance and Seminary groups were significantly lower in Economic Returns and Cultural Identity, but only the Alliance was lower in Work Conditions. Hypothesis 6.1 and 6.3, therefore, were supported, but 6.2, Work Conditions, was rejected.

CHAPTER V

DISCUSSION AND IMPLICATIONS

The final chapter is divided into three sections. It includes a summary of the purpose, hypotheses and findings. The second section presents a related discussion and graphs. The final section focusses on implications of the study for counselling and further research.

SUMMARY

The primary objective of this research was to investigate the differences between four church groups and the national norms, and also to discover if the groups differ significantly from one another. More specifically, the rank order of Personal Development was investigated. Differences from the national norms were compared in the Value Scales and the Salience scores. The work value of Altruism and salience scores in Community Service, Home and Family, and Working, were all compared to national norms. Between-group comparisons were made utilizing the three values which make up the factor Economic Conditions.

The results of this study suggest that certain church groups differ significantly from the national norms in the areas of Personal Development, Altruism, Participation in Home and Family and Participation and Commitment to work They also differ significantly from one another in valuing of Economic Conditions and other basic work values. Support is therefore lent to the basic hypothesis that some religious groups have values which are different from society as a whole. They also differ significantly from one another in certain aspects.

DISCUSSION

The findings are summarized according to major topics suggested by the hypotheses.

Altruism

Altruism was an area of difference from the national norms which was significantly higher for the Alliance, Mormon, Seminary and United for the samples studied.

Although some research conducted in this area has been seen as discriminatory across a liberal-conservative dimension (Gorsuch, 1970), the results of this study suggest that Altruism as measured by the LRI is significantly higher than national norms for all four samples of the church groups. This research raises questions about the findings of a study mentioned in Chapter two (Batson, Schoenrade and Pych, 1985), which suggested that people who are more involved in church activities espouse values which involve curbing personal desire in order to benefit others and society at large. In this research there were apparent differences in church involvement, with the United attending less frequently. The findings indicate, however that all church groups were significantly higher in wanting to help people. This could be because the inventory was specifically related to a work situation, and did not involve the measure of specific activities such as giving to charities or helping the poor.

Personal Development

Although the initial research on the LRI indicated that all groups tested consistently rated Personal Development highest of the twenty values, this was not consistent throughout the church groups which participated in this study. The

Mormon group rated Personal Development significantly higher than the national norms, while the Alliance was significantly lower. The United and Seminary were within the national norm range. This could not be seen as a denominational difference per se because the Alliance and Seminary are the same denomination. However the Seminary group have a higher educational level and are younger than the Alliance lay people, this may contribute to their score being at national norm level. It may also be a characteristic of their occupational choice. The difference between the Mormon and Alliance, however is seen as significant. This could be due to the Mormon emphasis on work, individual change and concrete achievement. (Chapter two).

Community Service

Since Altruism was found to be significantly higher for all four church groups, it would seem to follow that Community Service would also be higher. This would serve as a validation of the Altruism scores.

The results indicate that all groups (except one) were higher in Participation, Commitment and Role Values. Only the Mormon group was not significantly higher in actual participation, or time spent in community service. This could be because of the student component. The Seminary students were higher in all aspects, however their occupational choice may be a consideration here again. They are interested in and participating in community service because of this choice. Another factor to consider is that some participants may have interpreted the question in various ways. At least two persons mentioned that they would have rated Community Service higher, but they weren't sure whether it included time involved in church work or not. If it had (as it does), they would have showed more time spent in actual Participation. It would therefore seem that not only are the four church groups significantly higher in altruistic values, but they are actually involved (by their own

report) in activities within the community significantly more than the national norm group. They also feel that this involvement is important and see themselves being involved in community service in the future.

Working

The four groups were compared to national norms in Participation and Commitment The rationale for using only these two areas was that groups who are older, looking forward to retirement, and are older in mean age (Alliance and United), may be lower in valuing of work in the future (Role Values). The fact that work attitudes, faith development and age are related is suggested by Vogelsang (1983), This seems to be evidenced in this study also.

It was proposed that the four groups would be lower than national norms in both areas related to work. The literature review suggests that although the Protestant work ethic was a viable phenomenon at a point in North American history, it is no longer. It is suggested that achievement and commitment to work may be more dominant in non-church groups in the twentieth century. In fact all four groups were significantly lower in Participation in work, with the United, Alliance and Mormon being the most different from the norms (.001), and the Seminary also significantly different (.05). Although there is a mean age difference between groups (United: 46 Mormon: 32), Participation in working is still significantly lower. The student factor does not seem to affect these results either since the United and Mormon groups differ in percentage of students with 6% and 53% respectively. They may be lower in time spent at work for different reasons, but they are all significantly lower. Commitment to work, the affective component, is significantly lower for three of the groups. The Alliance (.001), United and Seminary (.05). The Mormon group, however is within the range of the national norms. It is considered that the Mormon emphasis on work

is evidenced once again. In this context the difference in Achievement, Ability Utilization, Autonomy and Advancement (Supplementary findings) could also be discussed. In all of these areas, the Alliance, United, and Seminary were all significantly lower than national norms, while the Mormon group was within the norm range.

The fact that the other groups are lower than the norms could be a phenomenon related to church group teachings. Also, because other activities such as Community Service are valued more, it may follow that commitment to work is valued less. There are however, significant differences from the national norms for some church groups in Commitment to and Participation in Work. This is a congruent with studies cited in the literature review which indicate that the so-called work ethic is not prominent in main-line church groups at the present time.

Economic Conditions

Not only are there significant differences from the national norm group but there are also between-group differences which must be considered. One is Economic Conditions. In the LRI, there are five factors. One of theses: Economic Conditions is composed of three values. They are: Economic Returns, Work Conditions and Cultural Identity.

It was hypothesized that Economic Conditions for the Alliance and Seminary would be significantly lower than the Mormon and United. An initial consideration would indicate that Mormons and Alliance are both toward the exclusivist end of the church group continuum, and therefore should be grouped together. However, it was thought that the apparent Mormon commitment to work and achievement may affect the Mormon scores. That group was therefore paired with the United as possibly being close to national norms. A one-way analysis of variance and an F-test revealed several significant between-group differences. Economic Returns and Cultural

Identity were significantly lower for the Alliance and the Seminary. In Work Conditions, however, only the Alliance was significantly lower. The Seminary group was not significantly different from national norms in wanting a pleasant work situation This would suggest that the asceticism of the Alliance as a denomination, especially the lay people, is indeed a factor which makes it different from the other church groups. There seems to be an element of security in the Economic Returns questions which could also cause the Alliance group to value this area lower, because, from personal experience, they are taught to depend on God, even for material needs. Cultural Identity is also part of the Economic Conditions factor. Although both the Mormon and the Alliance churches as denominations are heavily involved in missionary endeavors, the study suggests that the Mormon and United value keeping their own cultural identity more than the Alliance and Seminary students. The emphasis on missions as a life work in the Alliance could be a factor which causes the Cultural Identity score to be significantly lower for this group. The Mormons emphasize missions and cross-cultural work, but they have had a struggle being recognized as an "acceptable" church group (Shepherd & Shepherd, 1984). This could be the reason that maintaining Cultural Identity is higher for the Mormon group.

The results of this comparison indicate that there are between-group differences which are significant. Another topic which must be considered is home and family.

Home and Family.

Mormon teaching emphasizes family commitment. It was therefore hypothesized that the Mormon group would be significantly higher that the national norms in Participation, Commitment and Role Values for Home and Family.

The research indicated that the Mormon group was significantly higher than the mean in only one aspect. This was in Participation in Home and Family. This seems surprising, due to the fact that 53% of the Mormon group were students and it would seem that this would be the lowest of the three areas because of time spent in classes and studying. It was proposed that the Mormon group would be higher than the national norms in both Commitment to Home and Family and particularly future involvement (Role Values) in Home and Family because of the age and student factor. However, this was not the case. The results might have varied if the group had been composed of fewer students.

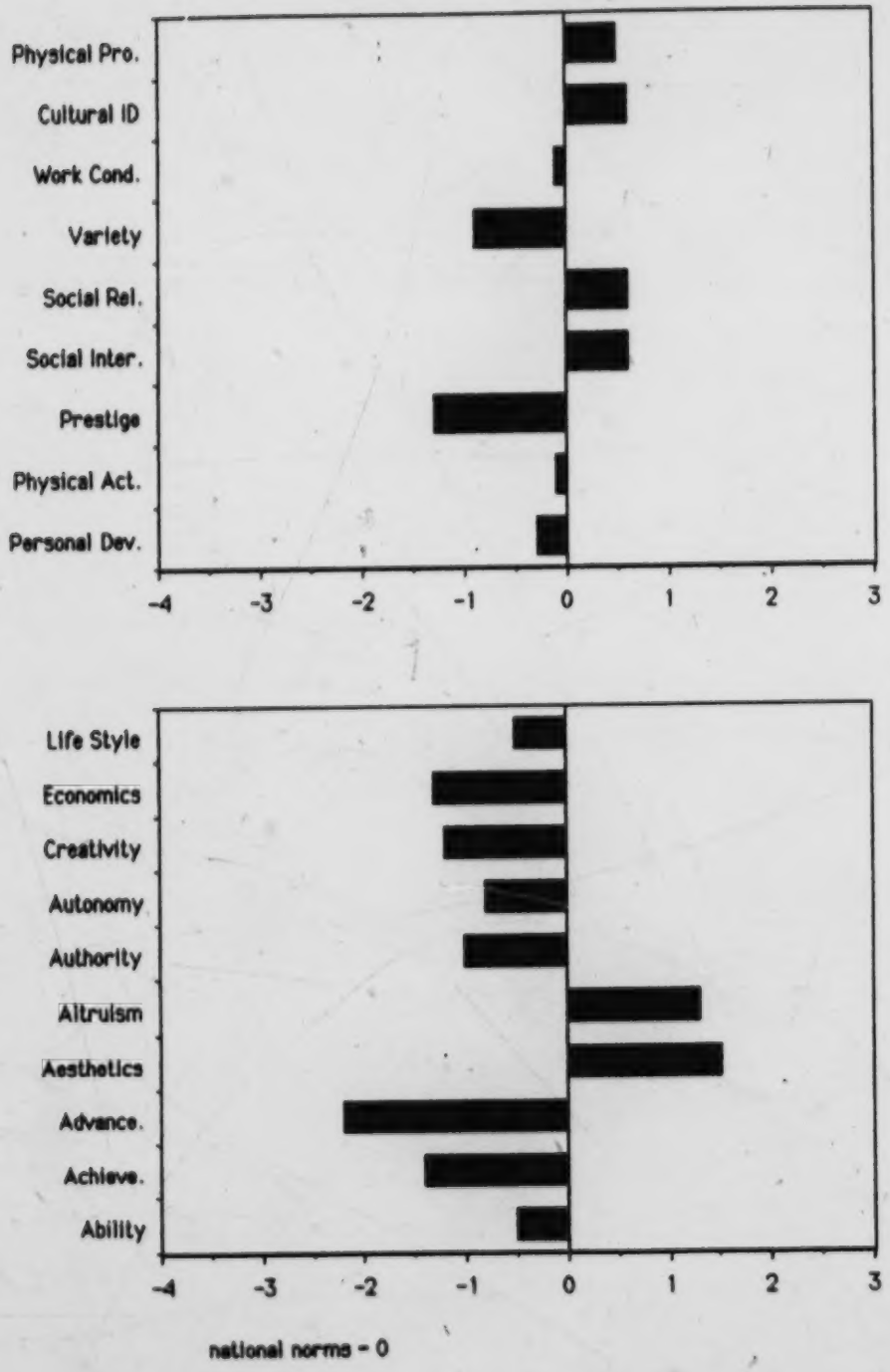
Conclusions

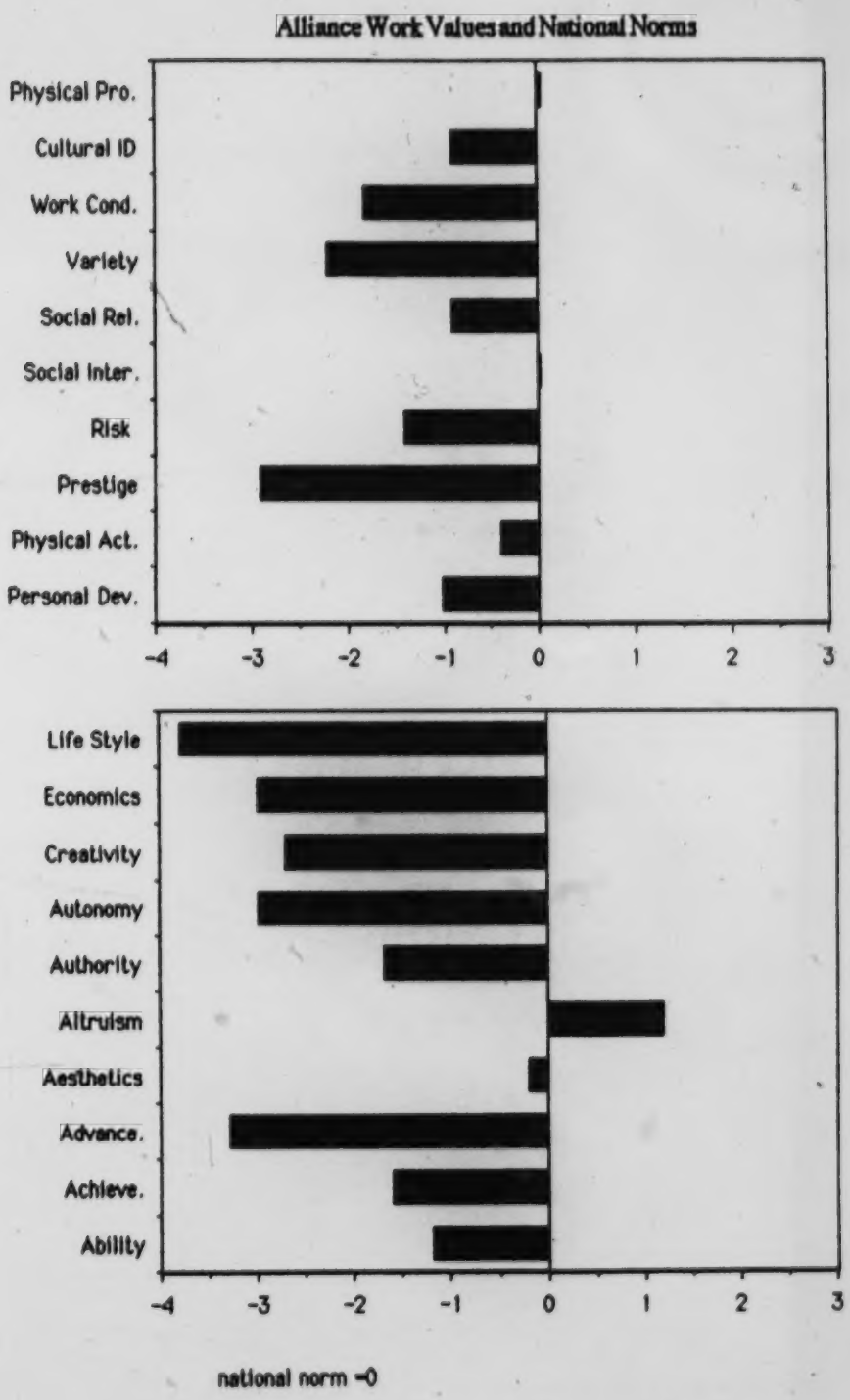
The findings of this study must be interpreted with caution because of the differences in composition, and the small numbers in some groups. Group profiles can be suggested, based on the findings of this study. These are illustrated in the graphs which follow. There are many similarities in the United and Mormon profile which is surprising, since they are at opposite ends of the Exclusivist-Ecumenical dimension.

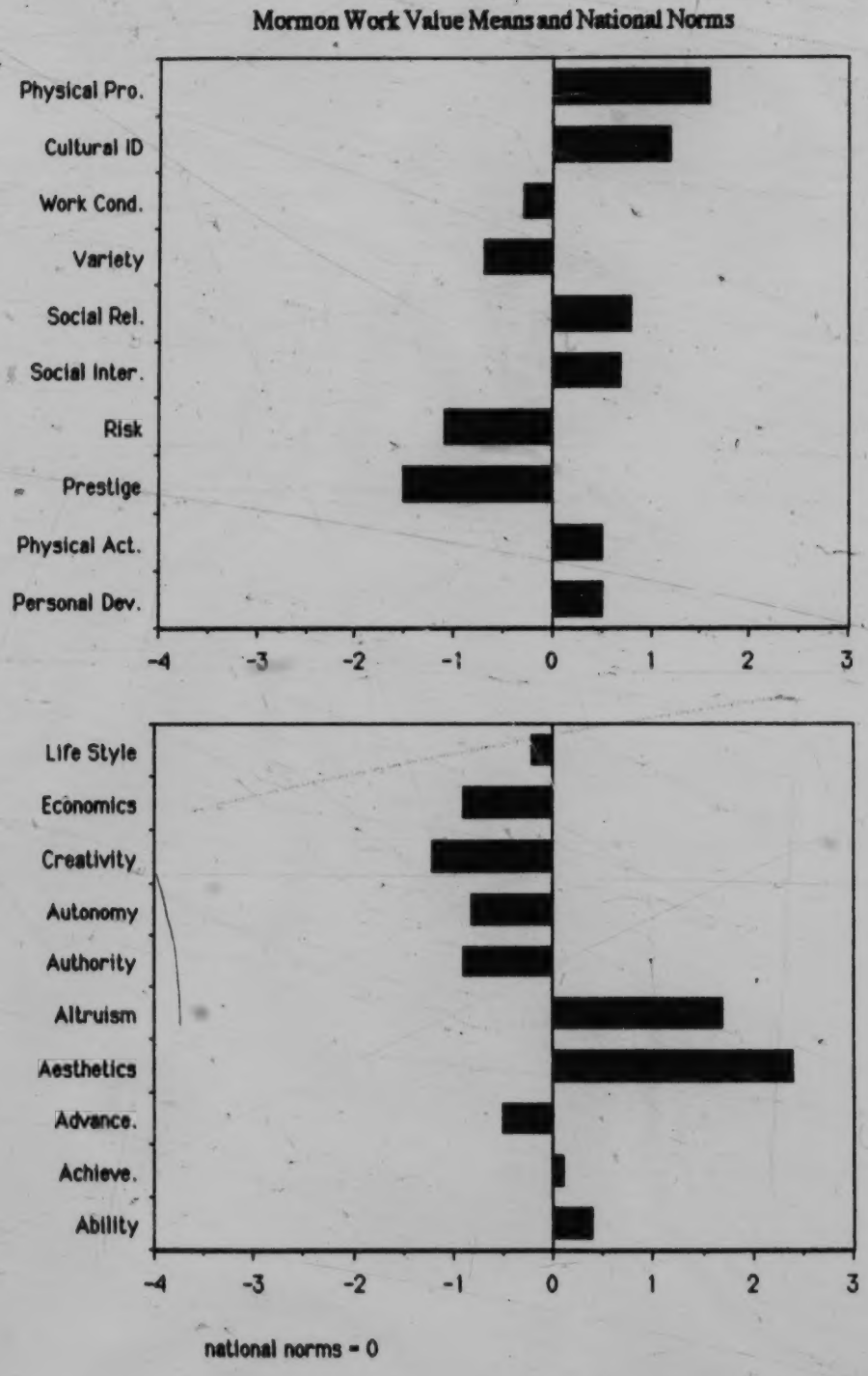
Some of the differences evidenced in the graphs could be age-related, or due to variances in composition of the groups. For instance, the Study area in the Salience inventory shows the United as consistently lower than the national norms. This is probably due to the lower student component in the United group, and an older mean age.

Explanatory note: In all of the following graphs the national norm has been made zero, and the numbers on the graph merely indicate differences above or below the norm.

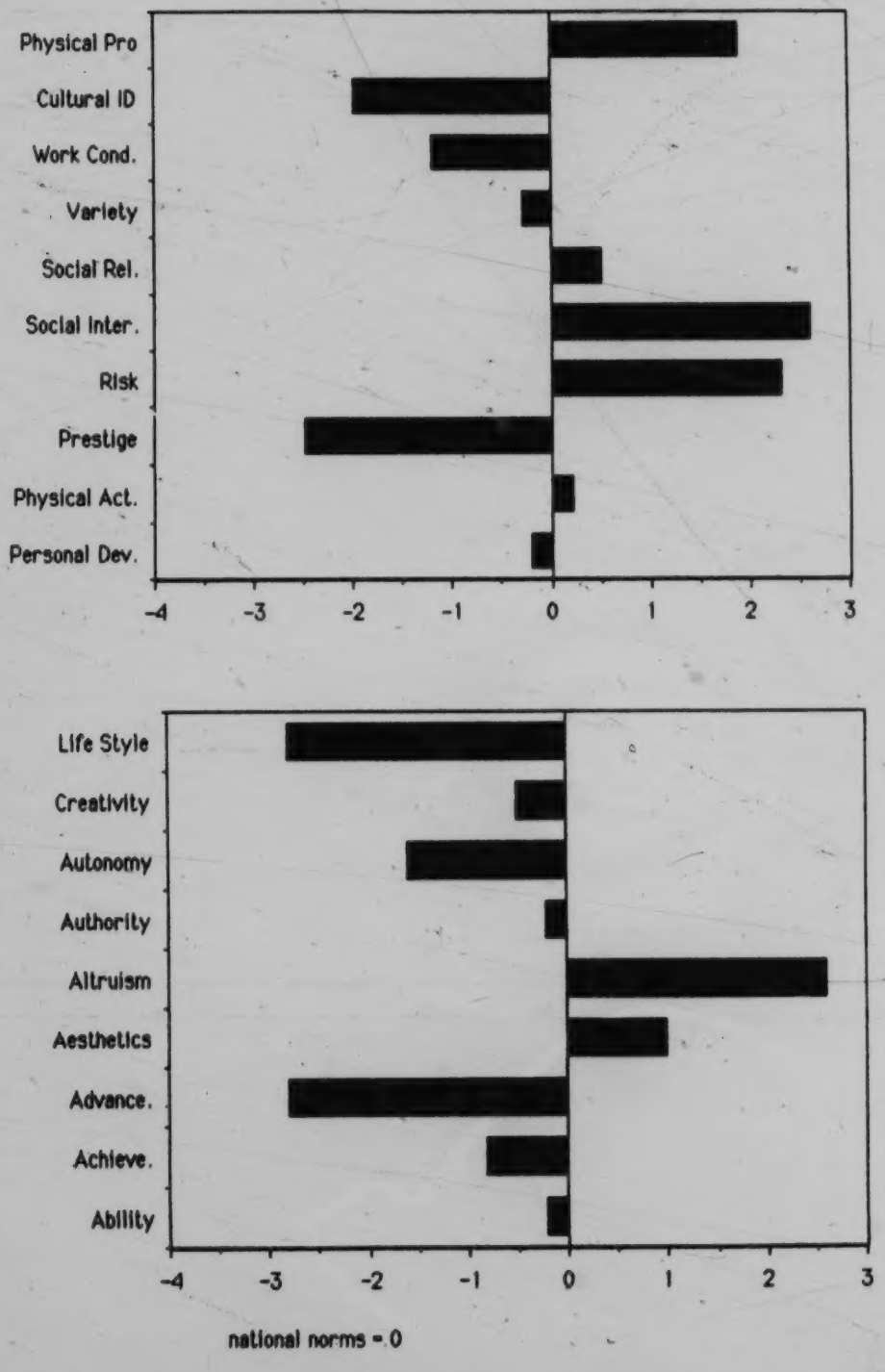
United Work Values and National Norms



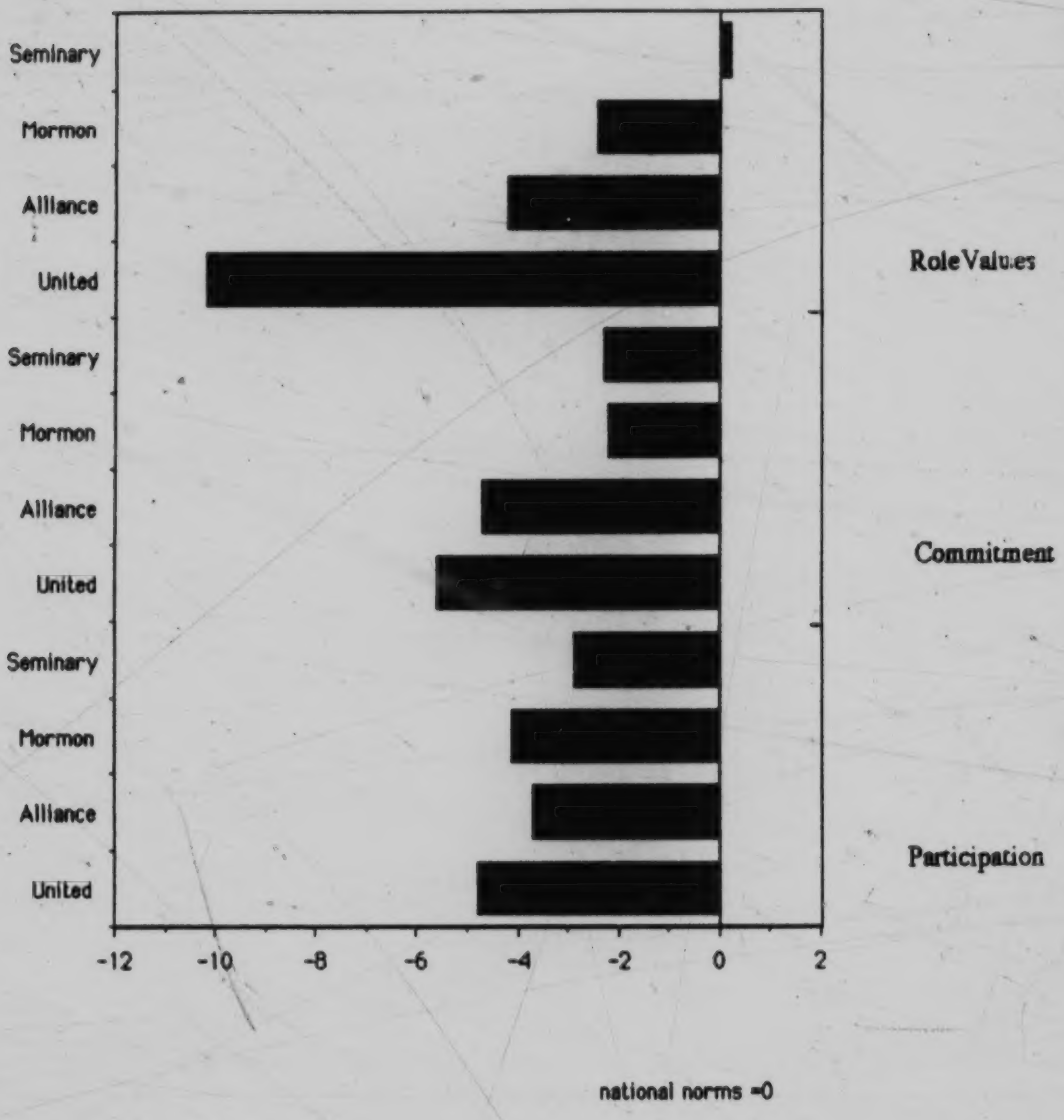

Alliance Work Values and National Norms
Physical Pro.
Cultural ID
Work Cond.
Variety
Social Rel.
Social Inter.
Risk
Prestige
Physical Act.
Personal Dev.
-4
-3
-2
-1
0
1
2
3
Life Style
Economics
Creativity
Autonomy
Authority
Altruism
Aesthetics
Advance.
Achieve.
Ability
-4
-3
-2
-1
0
1
2
3
national norm =0


Mormon Work Value Means and National Norms
Physical Pro.
Cultural ID
Work Cond.
Variety
Social Rel.
Social Inter.
Risk
Prestige
Physical Act.
Personal Dev.
-4
-3
-2
-1
0
1
2
3
Life Style
Economics
Creativity
Autonomy
Authority
Altruism
Aesthetics
Advance.
Achieve.
Ability
-4
-3
-2
-1
0
1
2
3
national norms = 0

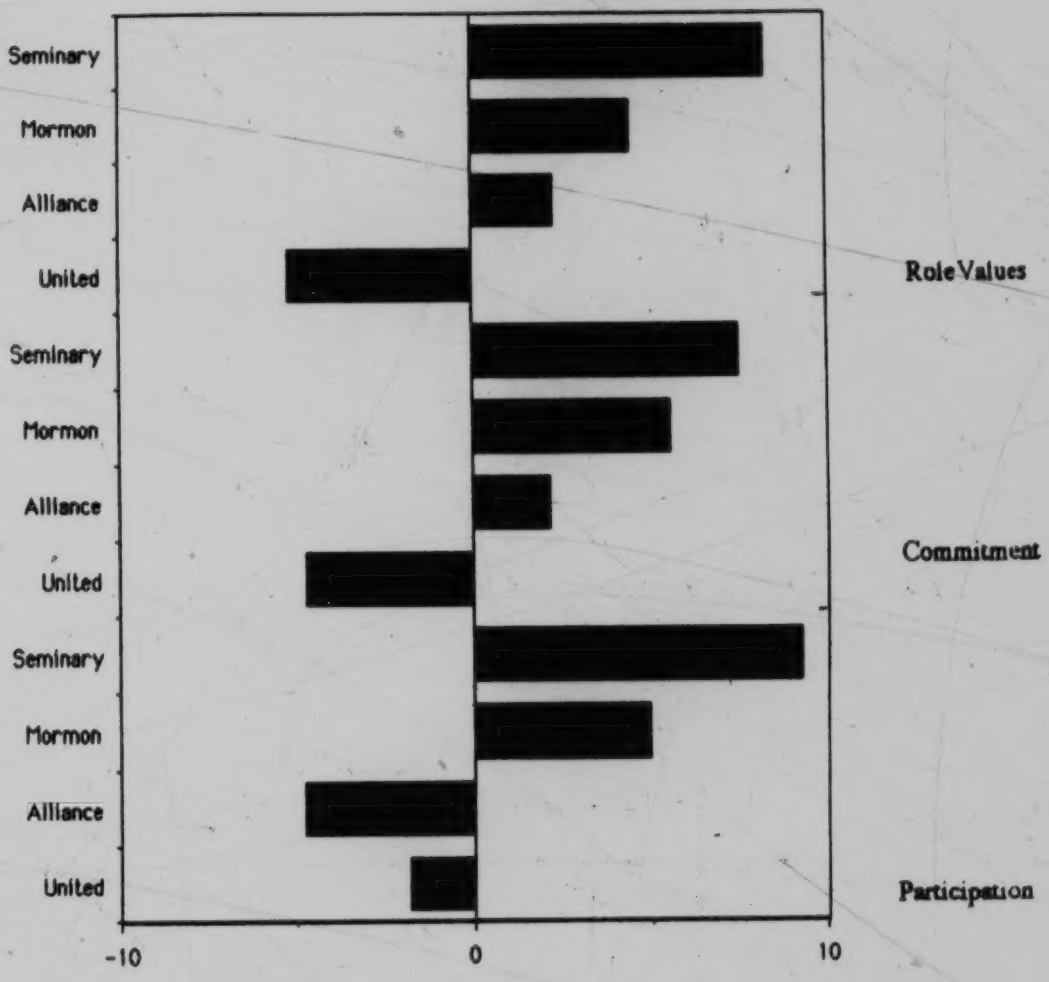
Seminary Work Value Means and National Norms



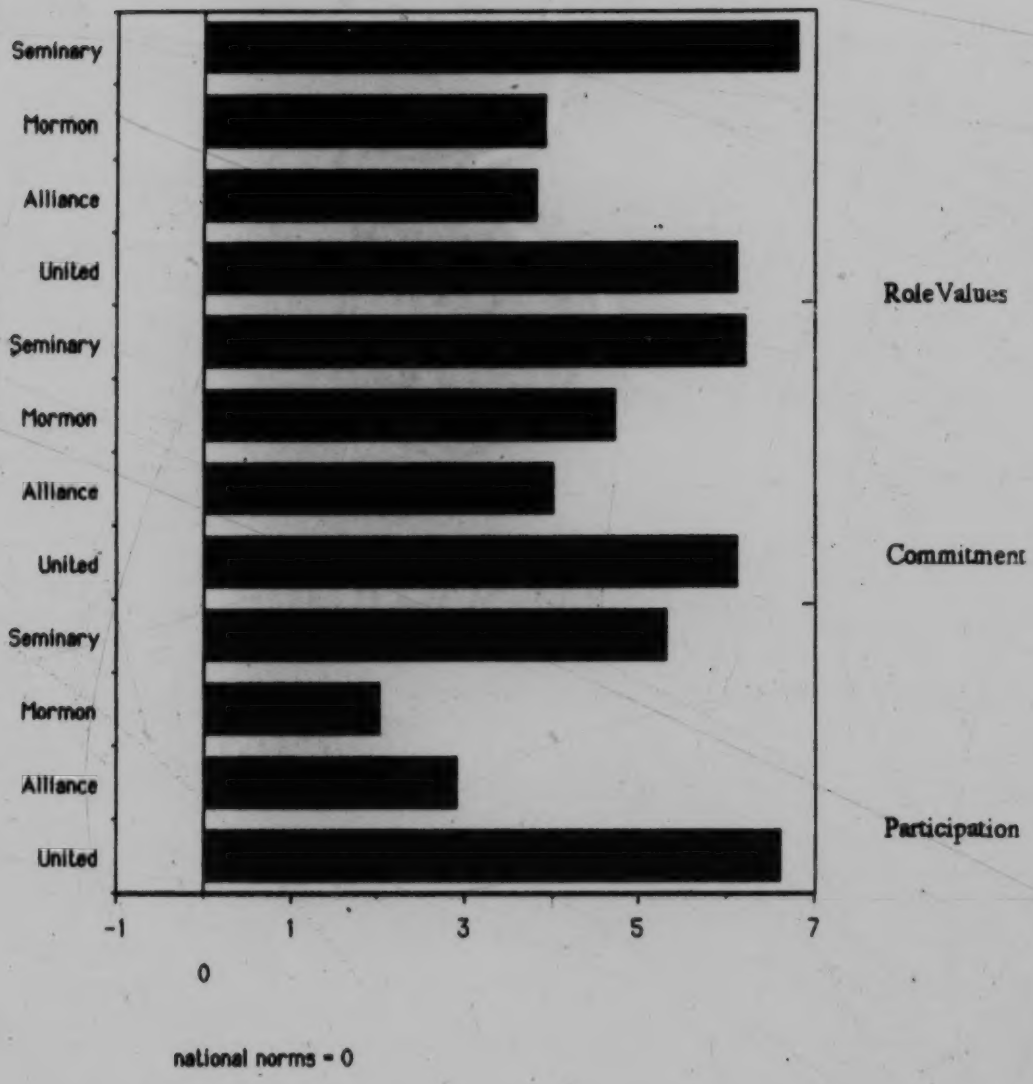
Work Means and National Norms



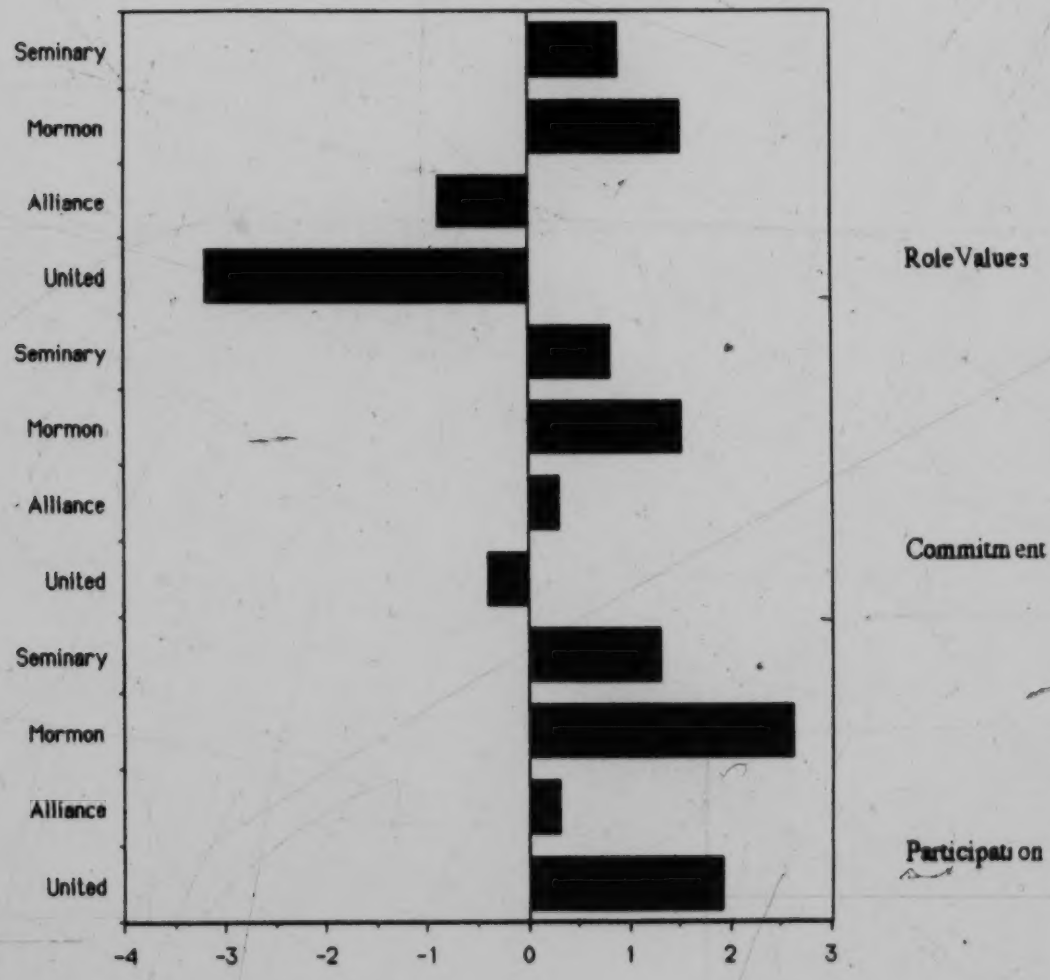
Study Means and National Norms



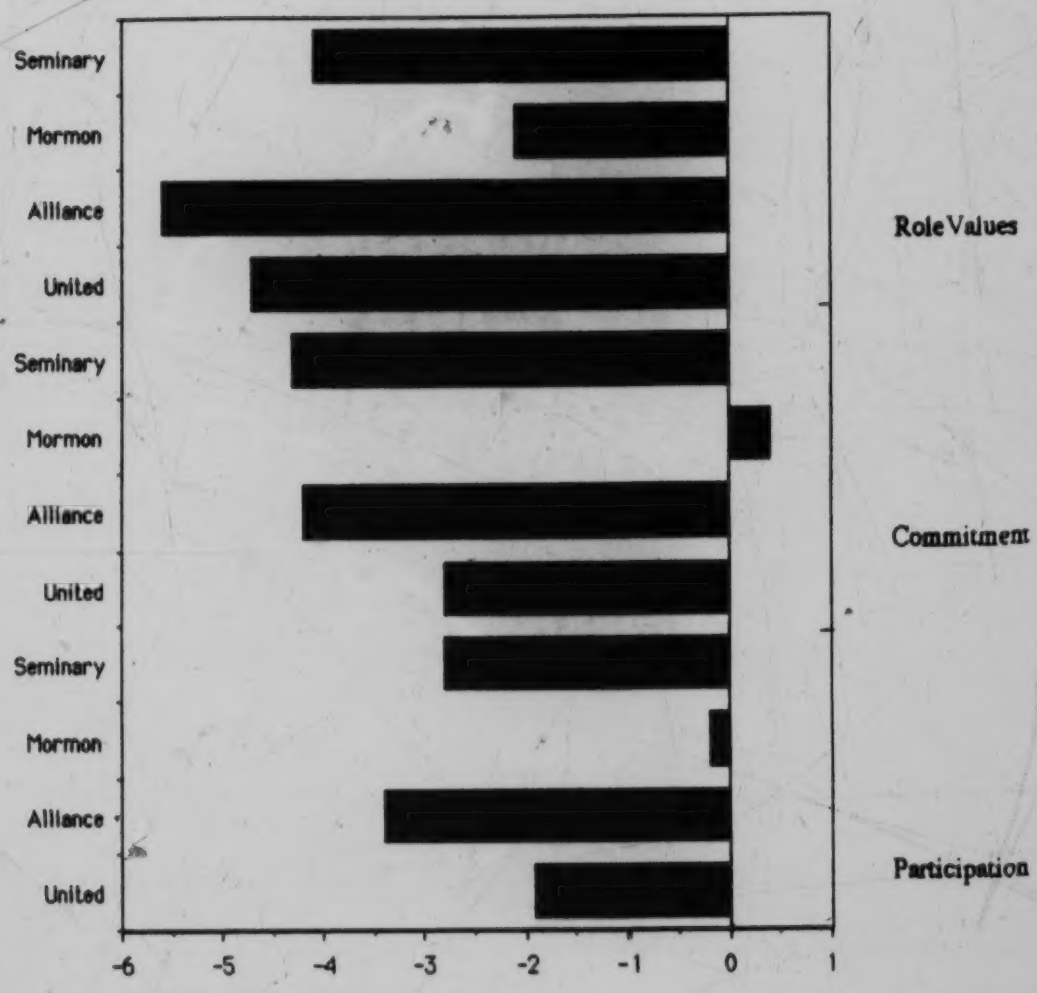
Community Service Means and National Norms



Home and Family Means and National Norms



Leisure Means and National Norms



national norms = 0

IMPLICATIONS

The data from this study resulted in some significant findings and there are implications for both counselling and research.

Implications for counselling

1. Religion is a pervasive force in our society and counsellors should give it adequate consideration. Since religious persons may have values which differ significantly from national norms, those who counsel should consider differences which may exist between clients because of religious affiliation. They should feel impelled to consider religion and religious background as important variables in the counselling process. There is a danger in making value judgements about a client's values or religious beliefs, but there should be an allowance for introduction of religious themes. Studies indicate that people want religious concerns dealt with in counselling. Quackenbos, Privette and Klentz (1985), found that 80% of clients thought religious values were important, and 33% seemed to prefer religious counselling. Overall, this investigation supports Bergin's (1980) call for clinical psychologists to attend to the influence of religious values in counselling.

2. Although some therapists like Albert Ellis have suggested that religion is a delusion, and those who are religious are not as mentally healthy, recent studies have found otherwise (Zingle, 1987, Bergin et al, 1987). Erickson (1984), proposes that neighbor love and social interest are a factor in mental health, and the results of this study show that these are definitely strong areas of interest for the church groups considered.

3. Greeley (1963), advocates sensitivity to the flow of influence of religion to other aspects of society. Counsellors, educators and sociologists should be aware of the quality and extent of influence of religious values affecting all avenues of life. For instance, the influence of the Moral Majority has been felt in the United States recently, and since conservative church groups are growing (Shepherd and Shepherd, 1984), the influence of the values of religious groups may be evidenced more in the future.

Implications for Research

1. This research could be validated using randomly selected samples.

2. The differences between other Protestant groups could be investigated. Previous research has concentrated on Protestants as a whole, however this research shows that there are distinct differences between Protestant church denominations.

3. This study was mostly confined to an urban population. It is not known whether a rural sample would have similar values. In fact, Lenski (in Greenberg 1977), has suggested that the greatest Protestant work ethic is found in rural Protestant groups. Further research could indicate possible value differences within church denominations.

4. The implications of religiosity could be investigated for the full range of behaviours: strengths, resources and deficits.

5. Altruism could be researched further, using an observer measure as external validation to ascertain whether those who see themselves as altruistic actually do help others in a given situation.

6. The relationship between parental beliefs about child-rearing and values of children should be researched. Although Allport indicates that religious sentiment is not a "mere matter of dependency, or of reliving the family or cultural configuration" (1955, p.94), this is still an important avenue of value transmission. The literature review quotes a study which indicated that church non-members usually become members in the parent's church eventually. Since parents are brokers between religion, values and the child, this would seem to be a topic worthy of more investigation. There were differences between groups in parental values regarding whether it was most important to teach a child to obey, think for himself, or help others. Although a causal inference cannot be made at this point, further studies could pursue this topic.

7. This research has validated the use of the Life Roles Inventory as a value scale for group comparison purposes.

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Appendix A

Definitions of the subscales of the Life Roles Inventory - Values Scales

Ability utilization	to use one's skills and knowledge
Achievement	to have results which show one has done well
Advancement	to get ahead
Aesthetics	adding to and enjoying the beauty of processes, products and surroundings, both natural and man-made
Altruism	helping others and being concerned for their welfare
Authority	telling others what to do
Autonomy	to act on one's own
Creativity	to be creative
Economics	to have a high standard of living
Life Style	to live according to one's own ideas
Personal development	to develop as a person
Physical activity	to exercise a lot
Prestige	to be admired and recognized
Risk	to be able to take risks
Social interaction	to do things with other people
Social relations	to be with friends
Variety	to have changing activities or conditions
Working conditions	to have a good work setting, good treatment and associates
Cultural identity	to be accepted as a member of one's race, religion or ethnic group
Physical prowess	to work hard and use one's strength

Appendix B

Information on the study for Mormon and Alliance college students

The information in this survey will be used for a Masters thesis in counselling in Educational Psychology. I have a personal interest in the results of this study, since my husband and I have been involved in church work for a number of years. These questionnaires are being completed by three church denominations. If you can help me by completing the questionnaire, your church group will be provided with a profile of values for your denomination when the study is completed.

Thank-you

Ruth Bowker

Appendix C

Sample LRI Items

For each of the following statements, indicate how important it is to you.
1 little or no importance
2 some importance
3 important
4 very important

Values

The items are preceded by the stem words: "It is now or will be important to me to. . . "

. . . use all my skills and knowledge
. . . obtain results which show I have done well
. . . get ahead
. . . help people with problems
. . . be able to take chrge at work when necessary
. . . act on my own
. . . discover, develop or design new things
. . . be able to afford the things I want
. . . live according to my own ideas
. . . develop as a person
. . . exercise
. . . be admired for my knowledge and skills
. . . do things that involve some risk
. . . take part in activities with other people
. . . spend time with people who are special to me
. . . have each day be different in some way
. . . have good space and light in which to work
. . . live where people of my religon and race are accepted
. . . work hard physically

Salience Scales

Participation (what you actually do or have done recently)
1 never or rarely
2 sometimes
3 often
4 always or almost always

A. I have or do spend time in. . .
    1. studying
    2. working
    3. community service
    4. home and family
    5. leisure activities

F. I have been or am active in an organization that has to do with. . .
    26. studying
    27. working
    28. community service
    28. home and family
    29. leisure activities

Commitment (how you feel about it)
Use the same scale of 1 to 4 to show how you feel about each of the activities in the Questions A to J.
1 little or none
2 some
3 quite a lot
4 a great deal

A. It is or will be important to me to be good in . . .
1. studying
2. working
3. community service
4. home and family
5. lesiure activities

F. I am or will be proud to do well in. . .
26. studying
27. working
28. community service
29. home and family
30. leisure activities

Role Values Grid
In this section you will be asked questions which may sound like those you have already answered. However, here your answers will show what values you seek in each of the five major life roles: studying, working, community service, home and family and leisure activities. What you value may often differ in each activity.
Please read each item carefully and then usethe following scale to show how much oppotunity you see to find each value in each activity. Very occasionally, you may feel that a value does not apply to a particular activity. When this happens, fill in the circle NA or Not Applicable.
1 little or none
2 some
3 quite a lot
4 a great deal

What opportunity do you see now or in the future to . . .
A. use all my skills and knowledge in. . .
1. studying
2. working
3. community service
4. home and family
5. leisure activities

H. have the following be part of my way of life. . .
1. studying
2. working
3. community service
4 home and family
5. leisure activities

Appendix D

QUESTIONNAIRE

Answer the statements in the Life Roles Inventory as directed.

You do not have to fill in your name on the front page, but please fill in the circles which pertain to your age and sex on the front page.

There are two parts to this survey. It consists of:

1. **The Life Roles Inventory:** this is answered right in the booklet.

2. **Special Survey:** this is to be answered on the inside of the last page of the Life Roles Inventory booklet. There are fifteen items to respond to, so please fill in the answers in spaces 1 through 15.

Also, please fill in the **Personal Information section** in Part Three. Thanks for your cooperation.

One last note: Please use lead pencil as this will be computer scored.

Answer in the Special Survey Section (1-15)

Rate the following statements from A to E, with E being the most similar to your beliefs and A the least similar.

Use a Lead Pencil, please

Example:	*not similar*				*very similar*
I believe the Bible is true	A	B	C	D	E

1. I believe that there is a God.
2. I believe that Jesus was God's only Son.
3. I believe that Jesus was not necessarily God's Son, but he was a good man and teacher.

4. I believe that God answers people's prayers.

5. I believe that God wants people to pray regularly.

6. I believe that there is a life after death.

7. I believe in the next life some people will be rewarded and others punishedby God.

8. I believe that people will be judged by God on the basis of whether they believed in Him.

9. I believe that people will be judged on the basis of the lives they have led

10. I believe that the Bible is God's word and all it says is true.

11. I believe that the Bible is a valuable book, but God had nothing to do with it.

12. When rearing children, the most important thing to teach them is to think for themselves.

13. When rearing children, the most important thing to teach them is to obey.

14. I believe that the most important thing to teach children is to help others when they need help.

Answer the following question according to the choices given. (Special Survey section . . . #15)

15. In the past year I have attended church services . . .

a. once a week or more

b. two or three times a month

c. once a month

d. a few times a year or less

Appendix E

Table 4
A Comparison of Twenty Work Values of the Four Groups to Norms

	National mean	Group mean	t	Probability
Ability utilization	17.00			
1		16.5	-1.57	0.12
2		15.8	-4.91	0.00***
3		17.4	1.63	0.11
4		16.8	-0.55	0.58
Achievement	17.03			
1		15.6	-4.34	0.0001***
2		15.4	-4.34	0.00***
3		17.1	0.54	0.59
4		16.2	-2.29	0.03*
Advancement	14.66			
1		12.48	-3.77	0.0005***
2		11.39	-8.60	0.00***
3		14.20	-1.14	0.26
4		11.81	-5.68	0.00***
Aesthetics	13.60			
1		15.14	3.56	0.0009**
2		13.39	-0.64	0.52
3		15.96	6.49	0.00***
4		14.63	1.86	0.07
Altruism	15.95			
1		17.24	3.14	0.003**
2		17.18	4.20	0.0001***
3		17.73	5.76	0.00***
4		18.53	7.08	0.00***
Authority	14.54			
1		13.55	-2.03	0.048*
2		12.78	-4.59	0.00***
3		13.60	-2.63	0.011*
4		14.34	-0.35	0.73
Autonomy	16.17			
1		15.35	-2.16	0.035*
2		13.22	-8.94	0.00***
3		15.59	-1.98	0.053
4		14.59	-2.60	0.014*
Creativity	14.84			
1		13.64	-2.14	0.037*
2		12.14	-7.99	0.00***
3		13.39	-3.76	0.0004***
4		14.44	-0.75	0.46

Economics	16.31			
1		15.04	-2.59	0.013*
2		13.26	-8.1	0.00***
3		15.38	-2.21	0.031*
4		11.06	-9.14	0.00***
Life Style	14.32			
1		13.80	-1.04	0.30
2		10.54	-9.38	0.00***
3		14.08	-6.66	0.51
4		11.47	-4.59	0.0001***
Personal Development	17.71			
1		17.40	-1.10	0.28
2		16.67	-4.33	0.00***
3		18.21	2.08	0.042*
4		17.47	-0.79	0.43
Physical Activity	14.04			
1		13.92	-0.27	0.79
2		13.62	-1.16	0.25
3		14.56	1.60	0.12
4		14.31	0.51	0.62
Prestige	15.63			
1		14.33	-2.62	0.0117*
2		12.71	-8.14	0.00***
3		14.14	-3.62	0.0006***
4		13.13	-6.17	0.00***
Risk	9.76			
1		8.51	-2.63	0.0115*
2		8.34	-3.65	0.0005***
3		8.69	-2.52	0.0147*
4		12.03	3.39	0.0019**
Social Interaction	13.41			
1		13.98	1.12	0.27
2		13.43	0.42	0.97
3		14.14	1.95	0.056
4		16.06	6.73	0.00***
Social Relations	16.41			
1		17.0	1.51	0.14
2		15.51	-2.98	0.004**
3		17.19	2.68	0.0096**
4		16.94	1.50	0.143
Variety	13.64			
1		12.74	-2.91	0.037*
2		11.43	-6.12	0.00***
3		12.95	-2.21	0.031*
4		13.34	-.56	0.58
Work Conditions	14.50			
1		14.4	-0.23	0.81
2		12.74	-4.81	0.00***
3		14.32	-0.46	0.65
4		13.26	-2.25	0.032*

Cultural Identity	13.22			
1		13.78	1.13	0.27
2		12.31	-2.68	0.009**
3		14.41	2.78	0.0075**
4		12.13	-2.65	0.013*
Physical Prowess	8.85			
1		9.4	1.18	0.24
2		8.89	0.11	0.91
3		10.44	3.87	0.0003***
4		10.75	3.17	0.003**

Table 5

A Comparison of Salience Means of Four Groups to National Norms

	National mean	Group mean	t	Significance
PARTICIPATION				
Studying	23.95			
1		22.23	-1.59	0.12
2		25.71	2.14	0.04*
3		29.05	5.19	0.00***
4		33.25	9.89	0.00***
Working	29.46			
1		24.65	-4.14	0.0001***
2		25.81	-4.58	0.00***
3		25.32	-4.58	0.00***
4		26.5	-2.61	0.014*
Community Service	18.76			
1		23.38	6.18	0.00***
2		21.69	3.36	0.0013**
3		20.79	1.74	0.09
4		24.09	4.23	0.0002***
Home and Family	28.51			
1		29.58	1.22	0.23
2		28.81	0.42	0.68
3		31.11	2.65	0.0.011*
4		29.88	1.18	0.25
Leisure Activities	26.85			
1		24.94	-2.34	0.02*
2		23.43	-4.46	0.00***
3		26.63	-0.26	0.80
4		24.06	-2.34	0.03
COMMITMENT				
Studying	25.93			
1		24.21	-1.56	0.13
2		8.11	2.70	0.009
3		31.64	5.00	0.00*
4		33.53	8.51	0.00*

Working	34.13			
	1	28.58	-4.24	0.05*
	2	29.43	-6.26	0.00***
	3	32.30	-1.69	0.10
	4	31.78	-2.07	0.05*
Community Service	23.01			
	1	29.10	5.03	0.00***
	2	27.01	4.21	0.0001***
	3	27.75	3.48	0.001***
	4	29.19	4.94	0.00***
Home and Family	35.47			
	1	35.13	-0.35	0.73
	2	35.74	0.50	0.62
	3	37.02	1.97	0.054
	4	36.25	0.93	0.36
Leisure Activities	28.84			
	1	25.96	-2.5	0.014*
	2	24.64	-4.84	0.00***
	3	29.23	0.37	0.71
	4	24.50	-3.25	0.003**

ROLE VALUES

Studying	34.68			
	1	29.52	-2.90	0.006**
	2	36.98	2.36	0.021*
	3	39.23	2.70	0.009**
	4	43.01	5.57	0.00*
Working	44.18			
	1	34.01	-4.75	0.00***
	2	40.05	-4.65	0.00***
	3	41.85	-1.38	0.17
	4	44.36	0.0.14	0.0.89
Community Service	31.44			
	1	37.57	3.27	0.002**
	2	35.15	3.19	0.002**
	3	35.23	2.17	0.03*
	4	38.19	3.77	0.0007***
Home and Family	45.95			
	1	42.70	-1.66	0.10
	2	45.01	-0.98	0.33
	3	47.53	1.09	0.28
	4	46.86	0.83	0.41

Leisure Activities	40.05			
1		35.32	-2.60	0.012**
2		34.39	-5.14	0.00***
3		37.98	-1.39	0.17
4		35.88	-2.65	0.013*

***p<0.001; **p<0.01; *p<0.05

Table 6
Twenty Work Values: Analysis of Variance and Significant Differences

	United mean 1	Alliance mean 2	Mormon mean 3	Seminary mean 4	F	Significant group differences
Ability utilization	3.30	3.16	3.48	3.36	6.47***	3>2
Achievement	3.11	3.08	3.43	3.23	7.64***	3>2, 3>
Advancement	2.55	2.28	2.84	2.36	8.63***	3>2,3>4
Aesthetics	3.03	2.68	3.19	2.93	9.03***	3>2,1>2
Altruism	3.45	3.44	3.55	3.71	2.58	
Authority	2.71	2.56	2.72	2.87	2.03	
Autonomy	3.07	2.64	3.12	2.92	9.89***	3>2,1>2
Creativity	2.73	2.43	2.68	2.89	4.73**	4>2
Economics	3.01	2.65	3.08	2.28	14.23***	3>4,1>4,3>2,1>2
Life Style	2.82	2.11	2.82	2.37	19.96***	1>2,1>4,3>2,3>4
Personal Development	3.48	3.33	3.64	3.49	6.82***	3>2
Physical Activity	2.78	2.72	2.91	2.86	1.20	
Prestige	2.93	2.54	2.83	2.63	5.28**	1>2
Risk	1.74	1.67	1.74	2.41	10.18***	4>2,4>3,4>1
Social Interaction	2.86	2.68	2.83	3.21	6.58***	4>2,4>3
Social Relations	3.40	3.10	3.44	3.39	6.56***	3>2,1>2
Variety	2.55	2.28	2.59	2.67	4.90**	4>2,3>2
Work Conditions	2.88	2.55	2.86	2.65	4.12**	1>2,3>2
Cultural Identity	2.81	2.46	2.88	2.43	8.46***	3>4,1>4,3>2,1>2
Physical Prowess	1.88	1.78	2.09	2.15	3.89	

Table 7

Salience Inventory: Analysis of Variance and Significant Differences

	United mean 1 N=48	Alliance mean 2 N=73	Mormon mean 3 N=56	Seminary mean 4 N=32	F Ratio	Significant group differences
PARTICIPATION						
Studying	2.27	2.57	2.96	3.33	20.20***	4>1,4>2,3>1,3>2
Working	2.52	2.58	2.58	2.65	.26	
Community Service	2.54	2.17	2.12	2.41	3.49*	
Home and Family	2.96	2.88	3.17	2.99	2.32	
Leisure Activities	2.49	2.34	2.71	2.41	3.97**	3>2
COMMITMENT						
Studying	2.47	2.81	3.22	3.35	15.35***	4>1,4>2,3>1,3>2
Working	2.92	2.94	3.29	3.18	3.62*	
Community Service	2.97	2.70	2.83	2.92	1.19	
Home and Family	3.59	3.57	3.77	3.63	2.57	
Leisure Activities	2.65	2.46	2.98	2.45	6.22***	3>4,3>2
ROLE VALUES						
Studying	2.25	2.64	2.96	3.07	14.70***	4>1,4>2,3>1,2>1
Working	2.65	2.86	3.15	3.17	7.50***	4>1,3>1
Community Service	2.86	2.51	2.61	2.73	2.37	
Home and Family	3.25	3.22	3.52	3.35	3.97**	3>2
Leisure Activities	2.63	2.46	2.81	2.56	3.01*	3>2

Table 12

FULL ANALYSIS OF VARIANCE TABLES FOR 20 VALUES

Source of variation	Sum of squares	Mean squares	Degrees of freedom	F-ratio	F prob.
Ability Utilization					
Between	3.40	1.13	3	6.47	.0003
Within	35.88	.18	205		
Achievement					
Between	4.38	1.46	3	7.64	.0001
Within	39.21	.19	205		
Advancement					
Between	10.71	3.57	3	8.63	.000
Within	84.36	.41	204		
Aesthetics					
Between	8.95	2.98	3	9.03	.000
Within	67.74	.33	205		
Altruism					
Between	1.90	.63	3	2.58	.054
Within	50.21	.24	205		
Authority					
Between	2.39	.80	3	2.03	.112
Within	80.64	.39	205		
Autonomy					
Between	8.83	2.95	3	9.89	.000
Within	61.03	.30	205		
Creativity					
Between	5.70	1.90	3	4.73	.003
Within	82.31	.40	205		
Economics					
Between	16.16	5.39	3	14.23	.000
Within	77.23	.38	204		
Life style					
Between	22.13	7.38	3	19.96	.000
Within	75.01	.37	203		
Personal development					
Between	3.00	1.00	3	6.82	.0002
Within	30.10	.15	205		

Physical activity					
Between	1.26	.42	3	1.20	.31
Within	71.93	.35	205		
Prestige					
Between	5.28	1.76	3	5.28	.0016
Within	67.93	.33	204		
Risk					
Between	13.37	4.46	3	10.18	.000
Within	89.28	.44	204		
Social interaction					
Between	6.21	2.07	3	6.58	.0003
Within	64.16	.31	204		
Social Relations					
Between	4.62	1.54	3	6.56	.0003
Within	48.12	.23	205		
Variety					
Between	4.80	1.6	3	4.90	.0026
Within	66.84	.33	205		
Work conditions					
Between	4.66	1.55	3	4.12	.007
Within	77.35	.38	105		
Cultural identity					
Between	8.51	2.84	3	8.46	.000
Within	68.37	.34	204		
Physical prowess					
Between	4.72	1.57	3	3.89	.0099
Within	82.97	.40	205		

Table 13

FULL ANALYSIS OF VARIANCE TABLES FOR SALIENCE

Source of variation	Sum of squares	Mean squares	Degrees of freedom	F-ratio	F prob.
PARTICIPATION					
Studying					
Between	25.96	8.65	3	20.20	.000
Within	86.94	.43	203		
Working					
Between	.34	.114	3	.26	.86
Within	89.13	.44	203		
Community service					
Between	6.10	2.03	3	3.49	.017
Within	118.83	.58	204		
Home and family					
Between	2.65	.88	3	2.32	.08
Within	77.57	.38	204		
Leisure					
Between	4.49	1.50	3	3.97	.009
Within	76.96	.38	204		
COMMITMENT					
Studying					
Between	21.29	7.10	3	15.35	.000
Within	93.84	.46	203		
Working					
Between	5.27	1.76	3	3.62	.014
Within	98.34	.48	203		
Community service					
Between	2.41	.80	3	1.19	.313
Within	136.71	.67	203		
Home and family					
Between	1.37	.46	3	2.57	.055
Within	36.09	.18	203		
Leisure					
Between	9.64	3.21	3	6.22	.0005
Within	104.76	.52	203		

ROLE VALUES

Studying					
Between	17.42	5.81	3	14.70	.000
Within	78.62	.40	199		
Working					
Between	8.40	2.80	3	7.50	.0001
Within	73.95	.37	201		
Community service					
Between	3.72	1.24	3	2.37	.07
Within	67.93	.33	204		
Home and family					
Between	3.19	1.06	3	3.97	.009
Within	53.59	.27	200		
Leisure					
Between	4.05	1.35	3	3.01	.03
Within	89.90	.45	204		